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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

De Facto Segregation

THERE ARE times when it seems almost a law of human nature that the greater the urgency for a coordinated attack on a critical social problem, the more chaotic and fragmented that attack is likely to be. The myriad attempts to solve the problem of *de facto* segregation painfully confirm the law. By and large, there is general agreement that the school segregation resulting from racially imbalanced neighborhoods does injury to Negro children. It confirms their sense of alienation from the white community, limits their cultural and social horizons, reinforces the multiple ills of segregated housing. Hardly any responsible person today will deny these things. But hardly anyone knows what to do about them.

Many solutions have been proposed. At one end of the spectrum are those Negro leaders who passionately believe that no price could be too high to pay for rapid integration. If millions of dollars would be required to transport children from one end of a city to the other to achieve integrated schools, then, fine, that money should be spent, and spent now. At the other end are those who would await that golden day when Negroes have pulled themselves up by their own bootstraps and no longer live in slums. In between, there are almost as many positions on the matter as there are interested observers.

In New York, the issue has been brought to the boiling point by the school boycott of February 3. Dissatisfied by the plans and promises of the Board of Education, a number of Negro leaders called for and achieved a partial boycott of the schools. Their purpose was to dramatize their sense of injustice and outrage—and to put so much pressure on the Board of Education that it would accelerate its efforts to meet Negro demands. In part, the plan succeeded. The Board of Education was upset and, in the days just preceding the boycott, came up with a plan—the Princeton Plan—to bring about integration in at least some schools in the immediate future. If nothing else, the boycott showed that the Board of Education could move much faster than it had earlier seemed willing or able to do.

AS FOR THE long-range value of the boycott, it is hard to be optimistic. Even if the school authorities thought of nothing else in the next few months, the problem itself appears all but insurmountable. The cost of transporting thousands of students long distances would be prohibitive. Even if the money could be found, there is no guarantee whatever that a majority of Negro parents would care to see their children spend perhaps one or two hours a day riding in a bus. So, too, an enforced transportation plan would probably accelerate the movement of whites to the suburbs. But the most obvious difficulty of all is that, in New York, there are hardly enough whites for perfect integration.

These are real difficulties and by no means the imaginative creation of crypto-segregationists or faint-hearted white liberals. Unhappily, many Negro leaders seem unwilling to confront such problems. One reason for their reluctance is undoubtedly a suspicion that whites have a natural capacity to invent ways of avoiding any integration plan which will cost them some money or inconvenience. It is not easy to find much evidence to counter this suspicion. Another reason is surely the fact that so little effort and imagination have been expended in finding a solution.

It is this combination of deep Negro suspicion, white foot-dragging, and the reality of solid financial, social and logistical obstacles which complicates the matter almost beyond the reach of a rational solution. But a rational solution there must be, and soon.

In this instance, we believe the only rational solution will be a pragmatic one, involving not a single, bold move, but rather a whole host of concurrent

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actions. First of all, prompt steps should be taken to redistrict the schools to take advantage of the natural congruence of Negro and white neighborhoods wherever such exists. Second, it ought to be possible to maintain some kind of expanded bus transport system to take care of at least those children most eager to attend integrated schools, and those who would be least inconvenienced by bus trips.

At best, these devices would involve only a small portion of Negro children. For those who cannot be helped by redistricting or by bus transportation, nothing less than a vastly accelerated program of school enrichment will do. There should be no illusions that a good segregated school is the equivalent of an integrated one. But it should be possible to improve the present schools, even if this required depriving some white schools of needed improvements. If a choice must be made, the segregated schools should come first.

The hitch in these suggestions—which are not original—is that many Negro leaders are likely to take them as evasions, and hence reject them out of hand. We can think of no way the white liberal community can convince them otherwise, except perhaps to point out that some Negro spokesmen are themselves skeptical about massive and costly bus programs.

Over and above that, whites can exert steady pressure on the Board of Education to give priority to the problem. The worst thing which could happen at this point would be for a serious breach to arise among those fully committed to complete integration. The New York boycott came close to bringing one about.

Prosperity and Jobs

AT YEAR'S END the indicators pointed, for all those involved in the system, to new levels of prosperity. Profits of many of our largest corporations were veering or edging toward new highs; car sales continued to skyrocket, even though Studebaker had been forced out of the race; steel production and unfilled orders kept rising. Even more striking, the strategic machine tool industry, which reflects the extent of capital investment and future business expansion, reported production up thirty percent over 1962, which represents the highest level in seven years.

This just-cited omen of national prosperity reflects the resort to automation. A normal object of new machine tooling is to cut per-unit production costs. Many of the industry's present orders call for larger, more automated equipment. Its introduction tends to spell further lay-offs; its success should give added impetus to the growing national concern over unemployment.

More and more remedies are being brought forward. Benjamin Graham of the University of California would cut hours of employment on a yearly (but not on a daily or weekly) basis. He would compensate for substantial increases in productivity per man-hour by longer annual vacations and even by workers' sabbatical years. Controller Abraham D. Beame of New York would offer American business and industry tax credits (that would offset the cost of new jobs) for training or retraining the unemployed, and perhaps for locating their displaced workers with other companies.

President Johnson and his advisers approach the task from a different angle. They want to bring more service employees under the wage-and-hour law and to assure many workers of double pay for overtime work. Secretary Wirtz estimates that last year's overtime in manufacturing is the equivalent of 919,000 annual jobs. If overtime becomes costly enough, management will find it less expensive to hire additional workers at going rates including fringe benefits.

The President has in mind as normal a forty-hour week, with double-pay mandatory only for "excessive" overtime; the AFL-CIO formula is double pay for all hours over a thirty-five-hour week. Meanwhile Walter Reuther is laying foundations for the Auto Workers' coming negotiations. He declares that the companies' profits are big enough to allow both a cut in prices and a goodly wage boost. Many believe that he seeks the largest increase since 1955, another record-sales year.

A new and intense focus on the unemployment problem is long overdue. Many other critical measures stand to be dealt with by Congress before the President's overtime and wider-labor-protection proposals. Their enactment will depend heavily on his success on earlier measures. It hardly looks as if Walter Reuther will be creating many new jobs despite his prospects of successful bargaining for the Auto Workers. Is it impertinent to ask why at this moment of its great power and immense prosperity American big business does not itself come forward with a feasible program to produce jobs for the unemployed?

Neutralization

WHATEVER is to be said for General de Gaulle's decision to recognize Red China and his proposal to neutralize Vietnam, Cambodia and Laos, it certainly appears as though the decisions were timed to cause maximum embarrassment to the United

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States. It is doubtful whether President Johnson will be able to do more than tread water on the issue until after the election. The emotional commitment of the American electorate toward victory in Vietnam and disdain for any dealings with Red China probably make a radical shift in policy impossible, even if Mr. Johnson were so disposed. The President's contradictory comments on de Gaulle's moves can be read as sputtering resentment that the initiative is going to remain with the French at least through 1964.

De Gaulle's actions, in themselves, are hardly frightening. It should be clear by now that Red China's entry into the United Nations is just a matter of time, and that the U.S. is not going to be able to extract any concessions for American recognition or aid in entering the U.N. Moreover, as de Gaulle has said repeatedly, it is clear that no permanent settlement can be made in Southeast Asia unless the Red Chinese are brought in on it. France has twice learned the uselessness of trying to negotiate with the Soviet Union within Red China's sphere of interest.

As for neutralization, the prospects for a stabilized Southeast Asia, truly independent of both East and West, should bring as much joy to American hearts as it apparently does to General de Gaulle's. The U.S. is now spending half a billion dollars a year in South Vietnam to fight a war that we cannot afford to lose and may not be able to win. In proposing neutralization, de Gaulle is simply giving voice to an idea that already has a considerable body of opinion behind it in the United States, but which President Johnson cannot now endorse, both because of the danger of undermining South Vietnam morale and because of political considerations at home.

Now that all eyes are on de Gaulle, the question is, of course, how he proposes to negotiate a neutralization that would not be merely a step on the road to communization. Ho Chi Minh's Communist regime in Hanoi has enjoyed a decade of stability while South Vietnam has remained in disarray. In addition, the industrialized north has always tended to dominate the more easy-going, disorganized south. One wonders how de Gaulle proposes to avoid this domination in a unified neutralized Vietnam. The Communist regime in Hanoi is firmly entrenched. Would it not, in fact, constitute a state within a state if a neutral regime were formed for a unified Vietnam?

What de Gaulle may have in mind is a nationalist Communist regime under Ho Chi Minh. In effect he could be betting that with the proper blandishments, Ho Chi Minh would not treat the South Vietnamese too badly, and could eventually be turned into an Asian Tito. The stress here on an independent Communist state seems to fit in with de Gaulle's contempt for ideology as a moving force in world affairs.

If this is what de Gaulle is getting at, it is difficult to see what would induce any South Vietnamese or American regime to hand over to Ho Chi Minh what he has been unable to gain through a war of aggression. The U.S. is too deeply involved to withdraw on this basis, no matter how hopeless the stalemate in South Vietnam now appears. De Gaulle may have some more surprises, but for the moment neutralization of Vietnam, like reunification of Germany, remains attractive to all parties only in the abstract.

Goldwater's Thirty Days

PRESIDENT Kennedy's remark that Barry Goldwater "wouldn't last a month" after declaring for the Presidency wasn't mere political bombast. Within the prescribed thirty days, the Senator has poured forth a variety of pronouncements incredible enough to induce shock in all but the diehard Goldwaterites. What has become so apparent in the first month was not the assortment of improbable positions, which were familiar, but the shallowness of his grasp on his own ideas.

His talks and television discussions have been filled with contradictions, faulty identifications and even misquoted law. In Washington he tells a television interviewer that he doesn't know *what* has happened on the Panama question because he hasn't read the newspapers; then after a one-sentence briefing from the interviewer, he proceeds to give a long analysis of the developments. In New Hampshire we see him indignantly cross-examining a college student (and in the process, attacking U.S. colleges in general) because the student had some reservations about states' rights. On Meet the Press we see one Goldwater arguing that the U.S. should flatly break off relations with the Soviet Union and another arguing that we should keep diplomatic relations but demand a price for doing so (because Russia can't get along in world affairs without our recognition).

To this the Senator managed to add his astonishing charges about the missile system and the reasons for poverty in America, both of which demonstrated that the Senator has no facts at hand, only settled prejudices that resist analysis. Walter Lippmann's column, the point of which was that Goldwater has a lot of nerve to put himself forward as a candidate, is beginning to take on the appearance of understatement.

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Safety in the Airlanes

LET ME STATE the central fact first: I am and have long been a card-carrying coward. Despite this fact, every year I fly many thousands of miles, mostly to give talks in various parts of the country. These two points together explain why I found a recent N.Y. *Herald Tribune* series on air safety by David Hoffman keenly interesting.

On the credit side, Mr. Hoffman, the *Herald Tribune's* aviation editor, has assembled some comforting statistics. Did you know, for example, that the traveler placed on a scheduled airliner the day of his birth could fly continuously until age seventy-six without experiencing a fatal accident? Did you know that it is seven times safer to ride a mile on a scheduled U.S. airline than it is to drive one's car the same distance? Both calculations are nice to file away, and I'm grateful for them. Nonetheless, they are only part of the story on air safety.

Take the comparison with automobile travel, for example. Riding a mile by air may be seven times safer than riding a mile by car, but I can easily fly three thousand miles in one day. I doubt that I travel that much by car in a year. By my reasoning, then, when I fly to Los Angeles, I have squeezed a year's risks into one day.

Mr. Hoffman cited other gloomy points made by the director of Sweden's Aeronautical Research Center, who says that commercial passenger aviation should be compared not with individual auto travel but with commercial surface transportation. Using the passenger mile criterion, then, it is still "some six to eight times more dangerous to fly" than to travel by train or bus. Using hours of exposure as the criterion, "the risk when flying is about thirty times higher than the risk aboard a train or bus."

The airlines are in an odd position on all this. Fear has traditionally been the major factor which keeps people from turning to air transportation. In recent years, though, people have been taking to the air in increasing numbers. This increase in total numbers automatically means that there will be more people killed, even if the accident rate stays exactly where it is. And more people killed means more bad publicity for the airlines, since every major crash is by its very nature big news. This in turn would tend to drive the number of paying passengers down again.

This last point is based on the assumption that everything will stay the same except the number of people flying. Obviously this hypothetical situation will not prevail. There are almost as many near-collisions in mid-air reported to Washington annually as there are days in the year. Add more passengers and planes and then take into account present plans for supersonic craft able to fly at 1500 m.p.h. and you have a real problem.

The obvious answer would seem to be more concentration on air safety. The country is dotted with airports that are inadequately equipped. Indeed, even the nation's largest landing fields are not all they should be, as a recent totally unnecessary crash in the fog at New York's major airport demonstrated. Right now we have what might be called run-of-the-mill safety. The question is: are we content with that, or do we want more?

The whole air safety business could stand a lot of study. The Federal Aviation Agency is the department charged with air safety procedures. Right now, every airliner anywhere in the country is being directed in the F.A.A.'s Air Traffic Control System. This wraps each liner with the requisite air space and guides it on its way. On paper this sounds fine—if you ignore the fact that military planes and private craft also enter this airspace at will and are not controlled by the F.A.A. system.

Or take present bad-weather landing rules. Airliners can land only when visibility is at least one-half a mile. For passengers, this often means nerve-wracking delays as planes circle waiting for better visibility or else an unscheduled landing in some other city. For airlines, the procedure is expensive not only in good will but money; last year, according to Mr. Hoffman, weather problems cost U.S. airlines $60 million. The airlines are perfecting an autopilot to land the plane in bad weather; they would like the visibility limit reduced from one-half to one-quarter of a mile. The pilots, though, disagree, at least until the fail-safe provisions of the new autopilot are better than are now promised. Landing a big plane, they say, is comparable to re-entry from space, and they point out that on two occasions the elaborate mechanisms of the space vehicles failed so that manual procedures by the astronaut were necessary—a point that does give one pause.

I can't pretend to know the answers to such technical questions. All I do know is that I am on the side of more air safety, and I doubt that anyone who flies would disagree. However, this will cost money for more personnel, research and equipment, and much as I hate to raise a carping voice, I have to report that President Johnson's decision to cut government spending includes lopping more than fifteen percent from the Federal Aviation Agency's budget request. The moral is clear, I fear: unless we are willing to pay for it, we just can't expect improved public service, in air safety or anywhere else.

JAMES O'GARA

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Michael Novak

Marriage: the Lay Voice

Those who know marriage the best have contributed the least to the understanding of married life

IN ALMOST any Catholic bookstore, one can find perhaps a dozen books on how to be happy in marriage, written by priests. How can it be that laymen are silent on what they know best? No doubt, here as in other matters, the clergy have a head start in expressing themselves on what the faith implies. Moreover, the layman seems intimidated by the difference between the daily reality of marital love, which he knows, and the images presented by priests; he then hesitates to speak for fear of violating orthodoxy. Add to this the confusions in philosophical and theological theory generated by the controversies and empirical discoveries of our century; add also the reticence about sex inculcated in the Christian environment, and the natural hesitance to speak in a realistic vein which might seem to reveal one's own personal life. It is easy to understand, then, why the inhibitions blocking speech are very strong.

The layman's strong point in discussing marital questions is that he alone has a connatural, empirical grasp of the nature of Catholic marriage. His weak point is that he has been silent for so long that he lacks a language for expressing himself. When, in frustration, he finally does blurt out his views on what Catholic marriage is, he often ends up playing not from his strong side, his grasp of the empirical evidence, but from his weak side, a terminology and conception of the issues which has little to do with marriage as he knows it. He begins arguing about "natural law," or "primary and secondary ends of marriage," and "faculty and act." But these terms, as used in recent centuries at least, are not proper to marriage as experienced by ordinary laymen, but to marriage as codified by canon lawyers. Fathers John C. Ford and Gerald Kelly, S.J., for example, admit quite candidly in their admirable new volume, *Marriage Questions,* that their conception of the "essence" of marriage derives from the usage of the word "essence" in the contexts of canonical jurisprudence. Whatever else it is, marriage as it is lived by normal Catholic laymen is not adequately described by canon law.

The layman makes a mistake, then, by arguing in a language not congenial to him and not expressive of his purposes or needs. He can conveniently leave to canon lawyers disputes about "*finis operis*" and "*finis operantis,*" and to philosophers disputes about whether there is a natural law, and what it is, and what its dictates are when it is extended out into the realm of marriage questions. He may let theologians worry about what happens if the traditional scriptural text about Onan has application to Levitical rather than to natural law, or if the authentic teaching on natural law is quite different from the mechanical conceptions once so useful to theologians. What the layman can usefully do is to think carefully and hard, choosing his words as well as he can, in order to express what the experience of Catholic married life is like. Out of this relatively new effort, of significant empirical value, new insights might possibly arise.

FROM THE LAYMAN'S point of view, for example, the use of marital sex does not first pose itself as a problem of abstinence and control. The acts of marital love, even for the man but particularly for his wife, are far more complex than the reading of theology would give one to believe. The very wellsprings of one's psychological life are at issue, and actions or attitudes of certain kinds on the part of each partner are capable of having the most surprising effects on the other. The woman may require a very long preparation, not only for each exchange of love, but also for reaching that maturity and relaxation in love which allows her to be at peace. In some instances, it would not be an exaggeration to say that many hours of a woman's day revolve around the moments of love. Biological or emotional movements, once aroused, require a long time to resolve themselves.

The early and continuing moral problems the layman faces in the use of marital sex are, therefore, primarily those of responding well to another person. But three misconceptions about sexuality obscure the moral imperatives the layman feels. Each of the three is a variety of romanticism; each has a different source. Only after the three are set aside do the realities of the situation begin to emerge.

The first of these we may call the virginal misconception. Those inexperienced in sexual matters, male or female, tend to think of the sexual act as mysterious, passionate, and immediate. They tend to think that the

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sexual impulse, once stimulated, is simple and strong. The image of water held in check by a dam, or horses reined in by a driver, would not jar their sensibilities; in their minds, the conflict between indulgence and abstinence can seem of primary significance. Between married persons, however, mystery and passion are not primary realities. Commenting on Denis de Rougement's *Love in the Western World*, for example, John Updike took some pains to show how easily and regularly passion is absent from marriage. The old saying that marriage cannot be based on passion has another side: the use of sex in marriage is not generally passionate and ecstatic, but calm and ordinary. Deep, affective love can keep the coals of passion strong; those who prefer momentary bursts of flame to the steadiness of that affective commitment misjudge matrimony.

The second misconception is the mystique of sex. This mystique has a masculine and a feminine side. On the one hand, sex is viewed as direct, simple, neat: a tension to be discharged. On the other, sex is viewed as pure communion, total unselfishness, the supreme fulfillment of the personality. The temptation here is to begin distinguishing biological values and interpersonal values, lust and love, conquest and submission. One has only to read prominent women's magazines concomitantly with *True* or *Playboy* to see how the two sides of the mystique are built up. Fuse them together with the idea of "fulfillment," and the two lines of fantasy feed one another. Each side must bend only enough to protect the fantasy of the other: women must go along with male drive, while men must speak in circumlocutions to avoid a shock to feminine sensibilities.

The third misconception is more theoretical. In *The Second Sex*, Simone de Beauvoir works out in painstaking detail a philosophy of cultivated sexual egotism. In reaction against the drab puritan sexual life of the factory towns of our civilization, D. H. Lawrence tried to rediscover the joy and spontaneity of natural sexuality. In so doing, he helped to feed the cult of sex for sex's sake that was already gaining momentum under the impact of important psychological discoveries. Once it was seen that sexuality is central to the development of human personality, it became easy in the intellectual as well as in the popular mind to center one's personality upon sex. "They will say of our generation," Albert Camus wrote, "they fornicated and they read the papers." Mary McCarthy once described our time as one in which men and women try to do as much to each other's genitals as possible. Proper and religious people frequently fail to understand the depths of these cultural characteristics; they sometimes speak as if the major problem is that advertising, swimming suits, and the movies are encouraging a lapse into wantonness and lack of self-control. It is rather that even serious people have come to believe that sexuality is the high road to fulfillment as a human person.

It seems obvious, however, that sexuality will not carry the immense weight our society places upon it. Even a brief foray into the literature of our century reveals the inadequacy of sex as a pillar of human aspiration, or of the use of sex as the necessary and sufficient path of development as a mature human being. So intimately is sexuality involved in the structure of the human psyche that it seems reasonable to regard a man's or a woman's sexual orientation as the groundwork of his development as a person. But development as a human person is not a simple, uncomplicated process, nor does it follow a single line. In discussions of the centrality of sexuality in the process of human development, it turns out that "sexuality" is used in an increasingly broader sense. In Norman Mailer's *The Naked and the Dead*, for example, perhaps twenty marital and extramarital love relationships are described, of which only a few seemed even to Mailer right and satisfying. Presumably, it was not the sexual factors, narrowly construed, which were at fault. In authentic love, interpersonal values and biological values are integral.

The informed layman knows, therefore, that the pursuit of sex for the sake of sex, or the high road to human fulfillment, is the pursuit of an abstraction, a passion without reference to the conditions of human life. Sexuality is inextricably wound up with the growth and expression of personality; but it is on the broader, concrete context of personality rather than on the narrower, more abstract concept of sexuality that emphasis is wisely placed. When the layman argues that in ordinary daily marital life the exchanges of love between him and his wife, which occur with whatever regularity, are of more concrete significance than much theology seems to recognize, he is far from aligning himself which such theorists about sex as Simone de Beauvoir. He is trying to express his experience.

In response to the mystical misconceptions about sex, the layman will wish to respect the ordinary, imperfect, stumbling ways proper to most things human. In practice, fully satisfactory exchanges of love in marriage are by no means always achieved. Hemingway, in one of his more exalted moments, speaks somewhere of "three" perfect exchanges allotted to fortunate men in a lifetime. The countless details in the lovemaking situation are enough in themself to free from mystical views, were not the passion for the unreal so tenacious. The

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acts of lovemaking are many and delicate; too much haste, or lassitude, or preoccupation with other concerns, can easily mar them and offend. The layman's ordinary education about the birds and the bees probably taught him very little about either the physically or the psychologically graceful moves that are expected of him. There are a great many details, even about simple biological matters, which he must know; there is an almost inexhaustible and still hardly understood wealth in the psychology of love. The number of books offering help in these matters should be a hint to theologians that achieving good, even mutually unharmful, sexual relations is quite difficult in our society.

IT MUST be one of God's favorite jokes, C. S. Lewis remarks in his splendid little book, *The Four Loves,* to observe the hilarious, complex method He gave his married creatures for expressing their love for one another. On the one hand, the use of sex is an art which must be learned; far from being an escape from the complexities involved in life, the wise use of sexuality calls for knowledge, care, and sensitivity. It requires time to learn well. On the other hand, far from needing more constraint and more self-consciousness in their use of sex, men and women of our society seem to need more "naturalness," easy spirits, playfulness, and humor. One of the layman's moral struggles is to achieve a degree of honesty and ease which makes the natural use of sex possible.

In response to the virgin's misconceptions about sex, finally, the layman will wish to insist that concepts like indulgence and self-control have little direct application to his moral concerns in the use of sex. Acts of love are not direct and automatic; they are lingering and complex, especially for the woman. Marriage counsellors are well aware that it may take the young wife as much as a year or even two years before responding naturally. If, in the meantime, she is caught up in a series of pregnancies, she may never have a chance to develop a sense of peace in having given and received love as she wished; in that case, she may well feel like "a baby machine." Ignorance of sexual matters is widespread; even among educated women the frequency of those who do not know how to attain climax appears to be high.

Meanwhile, the husband's own feelings and actions are affected by those of his wife. The husband's role is sometimes pictured as simple and direct; male novelists, and sometimes theologians, certainly make it appear that way. But marital love is primarily a communion; the actual physical release fades in importance among the goods and demands of that communion. At its given moment release comes and is climactic, but much else comes before and after. Furthermore, those surrounding matters, by subtle laws of biology and psychology, turn out to have been quite important, even for the climax itself. Since interpersonal and biological values are integral, both man and wife can be most pleased when the climax of both is full. Playfulness and the giving of pleasure become part of the moral requirement of their love.

In the abstract, of course, the use of sexual intercourse is not essential to marriage; even in the concrete, a few married couples may be able to live as brother and sister for long periods of time without injuring their mutual love. Moreover, among ordinary married couples, it is not certain that all, asked to choose which among the many goods of marriage they could not do without, would rank intercourse as one of the indispensables. Some might rather have the steady friendship, the concern for one another in illness or need, or other goods. But in the concrete these goods are not readily separated from intercourse; intercourse is to married love as speech to thought. It is necessary to deflate the extreme claims which are sometimes made in the name of sex; but in actuality one hardly does well to separate marital love too far from its natural expressive sign.

FINALLY, it is probably important to remark the number of ordinary daily matters which influence the exchange of love. The couple's relative maturity, past history, recent relationship, present mood, each alter the conditions of successive exchange. Moreover, fatigue, routine, annoyance, conflicting schedules, disqualify many moments as unfitting. Sometimes the couple prefers to talk, or sleep, or merely to be together, without going on to intercourse. Again, it sometimes happens that there are very few moments of peace for the leisure, calm, and quiet affection which the exchange of love between persons requires. Sometimes, on days of special joy or conflict, or on an anniversary or festive occasion, the couple is especially stirred to expressiveness. Such matters seem to be among the rhythms of nature.

It is perhaps not too fanciful to draw an analogy between the importance to married persons of the moments of love and the importance to religious of moments of prolonged prayer. In each case what is at issue is personal communion, with one another or with God; this communion gives St. Paul the base for his analogy between the life of marriage and the life of the Church. Laymen live in the ordinary human state, the state which the Son of God condescended to redeem; priests and religious live in an eschatalogical state, the state in which all shall live after the last day. Laymen witness to the ordinariness of redemption, priests and religious to its extraordinary, ultimate significance. The Church suffers when it emphasizes either one of these poles to the diminishing of the other. Those in either vocation suffer when they forget the witness of the other. The religious gains the freedom possible to the single and the unattached, but at a serious emotional risk; it is not easy to mature sexually in a state removed from the normal ways of men and the normal processes of ma-

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turation. Thus praise is traditionally given to virgins and celibates for leading extraordinary, heroic lives. The layman leads a more ordinary life, but in the light of the same redemption and by the same charity.

Once the layman has tried to thread his way through the many misconceptions about sexuality, he can make a beginning in expressing his dilemmas about responsible parenthood. The most significant recent historical change he feels in his moral obligations concerning childbirth are the higher standards of nurture and above all of education with which he must provide his children. Another change lies in the greater expenditure of time and effort required of him to master a professional field than obtained some years ago; and another lies in the expectations which a higher degree of education has inspired in his wife. Thus, from an empirical point of view, a married couple of today feels many new pressures upon their exchange of love. Not every time that they exchange the sign of their love are they desirous of having a child; not every time are they psychologically, physically, or financially able to care for another child. They recognize their obligation as members of the race to have children, in the natural course of their marriage. Many come to see that they must be able to decide when they should have these children, as much as lies in their power.

IN THE FIRST fervor of the lay Catholic renaissance in the United States, in the decade after World War II, a good number of the most devout Catholic laymen took to heart the theme of several prominent books, and in spite of the professional obligations of one or both parents threw themselves into the arms of Providence. A decade later, with seven, eight, or nine children, some of these parents are quite convinced that theirs was not the only, or even the best, Catholic way. For themselves, they and their families are quite happy; it would be inconceivable, in the concrete, to look Paul or Mary in the eye and say, "You are the one we would not have had, had we made the choice." No professional achievement would have been, to these parents, worth the sacrifice of any one of their children.

On the other hand, some of these same parents are among the first to insist that their way need not, and perhaps should not, be emulated. As professional people, they recognize clearly the sacrifice of quality or quantity in their professional work which the responsibilities of a large family entailed. They are acutely aware of other values than those they have chosen, and well disposed toward seeing other Catholics make another kind of choice when their vocation so demands. But if a Catholic couple finds that the method of rhythm is not successful in planning how to meet their responsibilities, there does not seem to be at present any other recommendation a pastor can urge but abstinence.

In itself, the problem of abstinence does not seem to be an insuperable one; the Church does not promise that it is easy or normal, only that if one is correspondingly more devoted to prayer and to the sacraments the compensations of grace will make up for the losses of nature. On the other hand, in the concrete, abstinence cannot be the ordinary way. It is difficult to see why married people should be asked, today nearly as a matter of course and in a vast number of instances, to live for long periods as though they were not married. They are asked to live as celibates, in an extraordinary vocation, not in the ordinary one to which they believed themselves called.

It is amidst these conflicting moral imperatives that the dilemma of married laymen arises. The question does not appear to him as one of indulgence versus self-denial. It appears to him as a conflict between the ordinary expressive sign of his vocational commitment, his desire to plan the coming of his children in some responsible fashion, and the professional, financial, or medical situation in which he and his family find themselves. His dilemma is that many moral demands, of seemingly equal weight, are made on him at once. It is not aberrant will but frustrated good will which sometimes fatigues him and introduces him to bitterness.

Perhaps the most grievous moral harm which laymen suffer in marriage questions is that of an enforced dishonesty. In the first place, laymen do not speak openly enough in public or in forums where their testimony would count; their private conversations, on the other hand, are spirited and full of conviction. Again, as the Belgian woman wrote to Pope John, urging him to turn to the question of birth control: "God will not be deceived." That is to say, those many Catholic parents who positively do not want another child at a given time, but are nevertheless obliged through the risks of the rhythm method to act as if they do, are not fooling God. But they themselves feel the contradiction in what they do. Finally, a significant number of Catholic laymen, and not only among the more educated, find it difficult to convince themselves in their own conscience that Catholic teaching in this matter has not suffered by want of sufficient alertness and attention. These persons are then faced with the dilemma either of accepting on authority what they do not accept in their own mind, or of following their own conscience despite an authority they have all their lives respected and obeyed. Very little in their Catholic training prepares them for such a dilemma.

Catholic laymen, it seems, would do well to begin breaking through the vicious circles of most public discussions of these questions, by speaking as frankly and as clearly as they can of what Catholic marriage is as they have come to know it. If every Christian state has its own proper charisma, then it is laymen who should be writing the authentic and prophetic books on the sacrament of marriage as it is lived.

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Victor C. Ferkiss

Pressures on South Africa

A losing battle for white supremacy

THE RECENT RESOLUTION of the United Nations Security Council calling upon U.N. members to institute an arms embargo against South Africa has been only the most spectacular of a series of U.N. actions aimed at pressuring the Republic to change its social policies. Whatever its effect upon South Africa, this action has served once more to call attention to one of the danger spots of world politics, a festering sore that seems to continue to grow more malign regardless of the general tenor of international affairs.

This increased pressure on South Africa is part of a long-standing campaign on the part of the independent African states, a campaign further formalized and invigorated at last spring's conference of the Organization of African Unity in Addis Ababa. One of the major aims of the new O. A. U. is the liberation from white domination of the native peoples of South Africa. It should be remembered that this aim is important not only in terms of African political emotions, but also serves a vital role in unifying African states whose independence has not brought about the kind of pan-African unity many had expected. In a peculiar way, South Africa and the adjacent white-dominated territories of Angola, Mozambique and Southern Rhodesia serve independent Africa in much the same perverse way that Israel does the Middle East Muslim powers —a common enemy whose very existence welds widely divergent interest groups together.

This is not to say, however, that there is a lack of sincerity in African reaction to *apartheid* or a lack of drive behind the African desire to overthrow the current white ruling minority in South Africa. The African nations have intensified their political offensive in recent months, and have succeeded in driving South Africa from such U.N. bodies as the Economic Committee for Africa, despite the protests of Western powers, including the United States, that such tactics of isolation are no way to solve the problem posed by South African racism.

The new African offensive against the government of South Africa has increased the pressure on the American government to choose sides. American policy traditionally has been to deplore and condemn South African racial policies while holding that sanctions against the Republic would be impracticable (as indeed they would be without American and British participation) and that voting for them would only stiffen the resolve of the present Nationalist government. As African nations step up their efforts to get the United Nations to move from verbal denunciation to action, the dilemma of the United States grows. American business has a half-billion-dollar stake in South Africa, and events in the Congo have buttressed belief in the danger of Communist penetration in Africa while casting doubt on African capacity for self-rule. The net result is that American policymakers have seen little reason for changing their basic position, and recent United States support of the arms embargo reflects more a desire to placate African opinion than any reversal of our position that hostile pressures against the present South African government are of little use.

AT THE SAME time, however, events in the Republic of South Africa (the term Union was dropped upon secession from the British Commonwealth) seem to continue to move toward disaster with the inexorableness of Greek tragedy, as if the outcome was one of these historical events which can be predicted beforehand but not arrested. A concerned Western world watches events there with the fascination of a bird hypnotized by a snake. In fact, while tragedy lies ahead—and indeed for many individuals and groups has already struck—its outlines are not quite as clear as many assume.

While the world knows of the policy of apartheid ("separate development" is the official translation), few, even in South Africa, appreciate the extent to which the present Verwoerd government is prepared to go to make it work. It may be theoretically impossible—especially from an economic standpoint—to create "separate but equal" facilities for the twelve million "Bantu" and colored inhabitants of the Republic, or to create the illusion of autonomy on the native reserves. But some elements—especially the most racially extremist—of the present Nationalist government seem determined to try.

Vast sums of money are being poured into new segregated institutions and into attempts to develop agriculture and industry in or adjacent to native areas.

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The first of the "Bantustans"—the Transkei—was recently formally inaugurated and most local government activities turned over to Africans. Ironically, despite government pressure, the African voter elected a slate of legislators opposed to apartheid, but since the majority of the legislature is nominated by the South African government the prime minister finally chosen by the legislature was the government's candidate, Chief Matanzima, a black racist committed to the ideal of strict separation of black and white. The government is currently planning seven more such black republics, run by parliamentary rather than traditional style native governments, throughout the nation.

What Verwoerd and his advisers actually envision—fantastic as it may seem to outsiders and repugnant or disingenuous as it may appear to other Africans—is a multiracial commonwealth of South Africa. This new arrangement would provide for both black and white areas—the former hopefully to include the now British-run enclaves of Basutoland, Swaziland and Bechuanaland to which the Republic has a long-standing claim. Blacks would be semi-autonomous in the black areas, whites would rule in the white areas. A confederal system would unite them in a common market, and black labor would work in white areas as heretofore, but in time the black population permanently resident in areas of white concentration would be reduced to a minority. There has even been some rather wild talk of eventually allowing the Transkei and other areas to apply for separate U.N. membership on the precedent of the Ukraine.

If successful, this confederal development would permit the Bantu voting rights in their own areas without any danger of their affecting policies set for the country as a whole by the dominant economic interests or of affecting local conditions in white areas, while at the same time possibly relieving some of the current outside political pressure. White South Africans realize —as do African nationalists—that in the long run the issue is not *apartheid* but ultimate political power. *Apartheid* has appeared especially vulnerable morally not only because it perpetuates segregation and discrimination but because it openly increased the former, and therefore, in the eyes of most observers, the latter as well.

Apartheid has the appearance of a step backward —as if our Northern states should pass laws requiring school segregation rather than merely permitting its existence. But suppose it had never become the ideologically inspired and coherent policy which the Nationalists made it, and domination and exploitation simply continued on the traditional and haphazard but virtually universal basis on which it existed in the past. Would the situation in South Africa be much different today?

The answer is obvious, given the rise of African nationalism throughout the continent. Ultimately the cry would have arisen for equality: social, economic and political. It is inconceivable that African nationalism could or can stop at anything less than the principle of "one man, one vote." Where blacks outnumber whites four to one, this means black domination.

Some Scandinavian delegations to the United Nations, realizing that this is the necessary ultimate aim of the African nationalists and the real fear of the whites, have proposed a guarantee of the legal equality of members of the white minority, in order to make such an eventuality more palatable. This proposal has been given some polite attention by African nationalists and others, but it fails to come to grips with the underlying fallacy of the whole *apartheid* system—the fact that in all probability the current white standard of living in South Africa largely depends—not merely in relative but also in absolute terms—upon the inferior status of the non-white majority and of the many black migrants from neighboring territories who work in the Republic.

Difficult as such a contention would be to prove, it is a common judgment of economists who have studied the situation and it is true despite the fact that, paradoxically, non-whites in industrially advanced South Africa have a higher standard of living than do citizens of independent but less developed African states. If this is the case there cannot be separate but equal facilities under a white Nationalist government, unless —as only a few are as yet willing to accept—present white living standards are sacrificed to the goal of absolute equality in separation.

Nor can guarantees based on the principle of equality ensure an acceptable standard of living for a white minority in a black-dominated republic. Whatever the long-run possibilities for joint economic prosperity, the kind of legislation to be expected from a reformist black government in the short-run, such as an end to the color bar in employment, minimum wage laws, and high income tax, would soon destroy the present preferred position of the white community. But the alternative—that the black majority would be willing to accept continued economic and status inferiority to such a clearly identifiable minority as the South African whites, given institutions based on majority rule, and especially within the context of African nationalism—

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is inconceivable. It is upon this rock that all the exhortations of outsiders, including the United States government, to reasonableness and fairness seem doomed to founder.

HOW MUCH longer can the present situation be maintained? Probably longer than many think. Domestically the position of the Nationalist government is politically unassailable. Outside attacks—from the West as well as from the Africans—added to events in the Congo and increasing violence by African nationalists (now directed against whites as well as against deviate non-whites) make Verwoerd's position secure.

The opposition—centered within the English-descended part of the population—has collapsed as a political force, though individual protest continues. It was never an opposition to segregation on grounds of principle but rather on means, timing, and extent. The financial community, primarily of English descent, fears for the security of its interests as racial tension mounts, and growing segments of Afrikaans youth and the Afrikaans-speaking intelligentsia resent the isolation from the outside world brought about by the government's policies. But even if these elements should attain control of the government how would their policies differ from present policies? Greater opportunities for, and fewer restrictions upon educated Africans and an end to an ideologically based apartheid might be instituted. These would be stopgaps; but could such measures alter the need to make a decision on the ultimate question of the locus of economic and political power?

Verwoerd's policy aims at splitting the non-white majority. It is hoped that the millions still living in tribal society, relatively untouched by industrialization and urbanization, will form the bulk of the population of the Bantustans; that a relatively high standard of living for urban Africans will still the protests of the average wage worker; and that the South African non-white intelligentsia, larger and better trained than that of any of the independent African nations (and probably of most combined) can be isolated and suppressed. The government's treason trials and anti-subversion laws, which equate advocacy of social change with Communism and make it punishable by death, are major weapons in silencing opposition. The trials have continued regardless of U.N. Assembly condemnation and, despite judicial setbacks, the accused prisoners remain in jail.

While the Verwoerd government continues to push toward its goals, leadership within the African community is slowly but inexorably passing from such moderates as Nobel-prize-winner Chief Luthuli of the African National Congress, who believe in a multiracial community, to men such as Joseph Sobukwe of the bitterly anti-white Pan Africanist Congress. South Africa's non-white intelligentsia, with no place else to go, will slowly follow the masses in this direction. Their position is especially tragic since, living on the fringes of the white community, highly Westernized, and at home only in the major urban centers, they have lost the most by the policy of increasing segregation.

Almost equally tragic in a different way is the plight of the so-called white "liberal" in South Africa. Both those who remain and those who have fled their native land find themselves regarded by non-whites as insincere or in any event ineffectual, swept aside by the increasingly bitter black leadership, and looked upon with condescension and even hostility. It becomes harder and harder for them to envision a role for themselves in a Republic liberated from white oppression of blacks. Yet this tiny white minority remains morally committed to such an outcome.

How long do Verwoerd and his supporters have? Predictions vary with one's commitment. The prime minister recently said the whites would rule for another century. Supporters of black nationalism and liberation from the outside talk in terms of imminent revolution. Much depends, of course, on what happens in Southern Rhodesia and the Portuguese colonies. Armed conflict there—which might lead to U.N. intervention—can radically alter any predictions.

But it must be remembered that South Africa is not Kenya nor even Algeria. The odds of one to four are far more favorable to the whites than any in Africa to date. White South Africans—not a politically pressured London or Paris—give the orders to the army. The whites are well organized, psychologically and technically prepared for conflict, and highly armed. And they have no place to go. Some of British origin might become refugees in Canada or Australia should civil war go against them. But the Afrikaaner will see South Africa go up in flames before he will voluntarily see his way of life destroyed.

IN THIS SITUATION the possibility of success for an internal revolt is meager. It will be crushed ruthlessly and effectively. The model will be Hungary rather than Algeria. Aid from other African nations could not be given with an overtness nor on a large enough scale to tip this military balance. Knowing this, the government plays for time, hoping for the present merely to decrease the pressure a little here and a little there. In time it expects that the passage of years, domestic problems, and internecine quarreling will reduce pressure from other African nations to a verbal level—a perhaps not altogether unrealistic hope, since even now, at the height of their agitation for drastic economic and political sanctions against South Africa, other African nations continue to buy goods produced in South Africa: Ghana, for instance, is still buying mining machinery from South Africa, and the fireworks for the

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Uganda independence celebration came from the Republic. The South African government also anticipates that economic considerations and fear of a breakdown of order leading to Communist penetration, plus general lethargy will cause the Western powers to continue tacitly to accept the status quo.

Although world opinion may have some slight moderating influence, the Nationalists have long passed the stage where words from any quarter can sway them very much. (Like Israel surrounded by an apparently implacable Muslim world, they feel they alone know what they must do to survive.) There is a possibility they undoubtedly do fear, however—a possibility which is certainly also feared by Washington and other Western capitals and is rapidly becoming the dominant strategic concept of the Republic's African nationalist enemies, foreign and domestic.

Knowing that a frontal armed assault on the Republic cannot succeed as such, its enemies believe a serious outbreak of violence might create sufficient bloodshed and disorder to force United Nations intervention. Unable to conquer the white government, they yet may deny it effective control of much of the nation. In that event they hope to see installed, through Afro-Asian and Communist bloc pressure, a U.N. presence which would force the Western nations to permit steps to be taken which would undermine the present regime.

The regime's opponents realize that such a strategy could misfire and lead to a situation resulting in the destruction of most of the economic and political structure which they now seek to share. But they are rapidly reaching a point of desperation where there seems no alternative to creating chaos great enough to force outside intervention. This is the real shadow which hovers over South Africa, and it grows longer and darker by the day.

FREDERICK R. McMANUS

Changes in the Liturgy

Taking the first steps toward spiritual renewal

THE SESSION of Vatican II which closed on December 4 has been summed up by Father Gregory Baum as "disappointing but not discouraging." The judgment is correct. It is disappointing when a clear majority in favor of renewing the Church's life—perhaps four-fifths or more of the bishops—can be frustrated even temporarily. It is not discouraging because the mind of the Church is now evident and beyond all question: the college of bishops supports the reform program of the chief bishop, Pope Paul, which he expressed in his September 29 talk opening the second session, just as a year ago the bishops supported Pope John's inspired concept of *aggiornamento*.

Even the disappointment, moreover, should yield to real thankfulness for the Council's first solid accomplishment, the constitution on worship, which goes into effect the first Sunday of Lent, February 16. This is at once a substantial doctrinal statement, a program of long-overdue revision and reform, and the first step in a spiritual renewal which is needed if the Church is to have any meaning for men and women of this century. The promulgation of the document also represents a victory over the now-familiar opposition and obstruction; it is no secret that almost all the officials of the Roman Curia who spoke in the 1962 debate on the liturgy were fundamentally opposed to any genuine renewal.

No commentary on the lengthy constitution can substitute for a serious reading of its text, which was printed in full by the New York *Times* if not by all the Catholic diocesan press. The opening chapter, for example, is surely the best exposition to date of the meaning of Christian worship and of the current need to reappraise it and make it more effective. Its disciplinary enactments are prefaced by explanations of motives, reasons, purposes, thus avoiding the sin of much modern Church legislation, especially the Code of Canon Law, where norms are given with hardly a hint of their goodness or purpose.

Thus the constitution deserves study, certainly if it is to become part of our teaching and practice. The Council's action is the first and necessary step—some Catholics and some Protestants have already said the most important step—in fulfilling the unified scope and program of renewal. This the Council itself asserts. Its whole purpose is to stimulate the Christian life of the faithful, to adapt or accommodate to modern

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needs whatever in the Church's discipline is susceptible of change, to foster the union of all who believe in Christ, to call all men into the household of faith. Just as important in the total view of the Council, and certainly most curious is the fact that the liturgical constitution actually anticipates and in part solves the very questions which a small but strong minority contested throughout the second session.

IN THE constitution the mystery of the Church is expressed in terms of a worshiping people, a praying community which "comes together to celebrate the paschal mystery" in "the Eucharist in which the victory and triumph of Christ's death are again made present." The Church is described as "the sacrament of unity, namely, the holy people united and ordered under their bishops." The role of the college or order of bishops is enunciated in the conciliar statement: "The bishop is to be considered as the high priest of his flock, from whom the life in Christ of his faithful is in some way derived and dependent." "The pre-eminent manifestation of the Church consists in the full active participation of all God's holy people in these liturgical celebrations, especially in the same Eucharist, in a single prayer, at one altar, at which there presides the bishop surrounded by his college of priests and by his ministers."

This is not the place to examine the ecclesiology of the constitution on the liturgy, but, as several speakers in the Council emphasized, the conciliar treatment of the Church and of ecumenism should be similarly based on a concept of the Church united in the celebration of the Eucharist—a concept with meaning for the Orthodox and for Protestants as well. The point here is that a fresh, vigorous theology informs the liturgical constitution, and the progress made in it cannot now be lost.

The same is true in the practical expression of collegiality within the order of bishops which includes the pope and the other bishops. It is the holy Council which decrees and enacts, not the pope alone. In the December 4th promulgation of the constitution, the formula called for by the Council regulations, "We, with the approval of the holy Council, decree . . . " was suppressed. Instead, the document scrupulously preserves collegiality: "Paul, Bishop, servant of the servants of God, together with the Fathers of the Council . . . " "And we, by the apostolic authority given to us by Christ, together with the venerable Fathers, approve in the Holy Spirit, decree, and enact . . . " (This new formulation helped to counteract the quite different tone of the previous day's "concession" to the bishops of faculties, many of them trifling, which had been reserved to the Holy See.)

Modern ecclesiastical legislation, asserted clearly in 1917 and reaffirmed in 1958, had reserved control over the liturgy "to the Apostolic See alone." This canon was altered to acknowledge a liturgical authority, within limits, possessed by the individual bishop and, perhaps more important, by regional or territorial groups of bishops—the so-called episcopal conferences. Whatever the outcome of the proposed schema on "Bishops and the Government of Dioceses," the Council has already taken the first step and conferred upon or recognized in the various bodies of bishops a right to govern the growth of liturgical forms.

The liturgy, according to the Council, is "the summit towards which the activity of the Church is directed; at the same time it is the fount from which all her power flows." The liturgical constitution seems to have the same integrating and unifying effect for the conciliar work. As some bishops pointed out in 1962, it was the only schema then proposed which was "worthy of a council." It has the spirit of progressive renewal; it speaks in language rediscovered by the liturgical, biblical, catechetical, and liturgical movements; and, as just suggested, it contains strong hints at the Council's ultimate solution of other doctrinal and disciplinary questions.

Naturally it is not easy to choose among admirable features and highpoints in the first pastoral document from an ecumenical council in four centuries. Certainly it is good to see the positive and approving spirit of what the bishops have said. One brief paragraph in one article out of 130 articles forbids private individuals to alter the liturgy on their own authority; this is about the only negative statement in the entire constitution. Such an approach is a welcome change from preoccupation with abuses and "excesses"—and the excesses generally turn out to be as incidental, harmless, and legitimate as Mass facing the people.

IF ONE is looking for a key principle in the promotion and restoration of Christian worship, it may be found in the clear distinction of liturgical roles and functions which the constitution proposes: "In liturgical celebrations each person, minister or layman, who has an office to perform, should do all of, but only, those parts which pertain to his office by the nature of the rite and the principles of liturgy." The services "pertain to the whole body of the Church; they manifest it and have effects upon it; but they concern the individual members of the Church in different ways, according to their differing rank, office, and actual participation." This principle carries into worship the very nature of the Church—God's servants and people, with different roles and ranks—so that the liturgy may adequately manifest the Church. In effect, this means recovering or rediscovering the lost role of the lay Christian in public prayer, a basic concern of the Council which repeats the theme of popular participation untiringly, chapter by chapter of the constitution on worship.

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In turn, the principle is the key to the relation between the liturgical revival now canonized by the Council and lay apostolic movements and developments. In the liturgy that word of God is spoken which is the call to Christian action, witness and apostolate. The immediate response is faith, prayer, dedication and commitment, true involvement expressed in the liturgical context and through liturgical signs. The entire response is the fulfillment of what has been pledged—and for this the liturgy, above all the Eucharist, is the source of strength and power.

The Catholic liturgical development has, among its other goals, an ecumenical purpose. It has providential parallels, more or less extensive, among other Christians. The ecumenical purpose of the Council's action to date will be served by recovering the people's part in worship and out of worship, as already mentioned, by a new simplicity and intelligibility of rites (certainly through praying and singing in the mother tongues), especially by the new emphasis upon Scripture and preaching.

Protestants may be quite literally scandalized by the cursory manner in which God's word is proclaimed to the people in the usual Catholic liturgy, a brief passage hurriedly recited to the wall, not even translated into the people's language at the weekday Mass. In the future reform all this will change, with a richer and fuller selection of Scripture for Mass and for other services as well. If the announcement of the sacred word is jolted out of its present mechanical, routine performance, our brothers in Christ may see in us a not unfamiliar devotion to the Scriptures.

The same can be said of the constitution's stress on preaching God's word as an integral part of the holy liturgy—in general at services of worship, in particular for the homily of Mass. Note that the Council considers the homily as desirable and commendable at any or every Mass, demands it at all Sunday and feast day Masses when a congregation assists. A real revolution in preaching is decreed: the character of the sermon should be "that of a proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active within us, especially in the celebration of the liturgy."

There is a temptation to extend the list, to enumerate the expectations—if the words of the Council are heeded. When the common "prayer of the faithful" is reintroduced after the Mass homily, the petitions for the needs of the Church and of all men may enlarge the vision of the people of God—so that issues of civil rights, disarmament, human poverty will no longer seem unrelated to the Christian faith. The practice of concelebration, permitted, so far as the Council is concerned, on the widest possible scale, may help to counterbalance the individualistic view of a privileged priesthood; a man is not ordained by himself or for himself, but taken into the order of the ministerial priesthood—into a college, into a body which is to serve God's people. The funeral rites will be revised, to express better the Christian sense of death as fulfilling the Easter mystery, which is a passage from death to life; the social or so-called ecclesial nature of all the sacraments will be made to appear—something especially needed, for example, in the sacrament of penance.

All this is good. But what of the feeling (or charge) that the document is sometimes hesitant, occasionally conservative? The doctrinal explanation of the sacraments remains rather scholastic in tone; the chapter on the Church's public prayer or office is rather clerical and juridical—after all, the important element is the common prayer of God's people, priests and laity together, not the secondary, juridical concept of an "official appointment" to pray. The constitution certainly approaches the question of communion under both kinds very gingerly. The fundamental statements favoring Latin in the liturgy and, later, the Gregorian chant, have a touch of the typical Roman document: general principles that are practically invalidated by exceptions.

Such weaknesses may be found in the document, but they are insignificant compared to its positive and progressive content. No one should expect a conciliar decree to take up positions far in advance of current theological or disciplinary development; instead it should open the way to future development. The Council's commission on the liturgy did not compromise the liturgical renewal at all, but submitted proposals which attained moral unanimity among the Fathers. Had the commission attempted more radical solutions or more extensive amendments to the original schema, it would have run the risk of delay and obstruction, it could have become mired in the cumbersome voting methods of the Council and the unresolved deficiencies of its procedure. (On one occasion, the secretary of the Council, Archbishop Felici, interpreted the votes on the liturgy schema in a way that flatly contradicted Cardinal Lercaro, spokesman for the liturgical commission; the Archbishop had the last word, but the commission was vindicated in the subsequent balloting.)

FAR FROM being hesitant, the liturgical constitution is bold in its pastoral determination. It exceeds the wildest expectations of 1959, when Pope John announced the Council. It affirms emphatically, for example, the broadest concept of adaptation, diversity, and evolution of rites—things barely hinted at in the 1947 encyclical on worship issued by Pope Pius XII. Moreover, it leaves all doors open: for the creation of new rites related or not to the Roman rite, for the extension of the mother tongue to the entire Mass, for every kind of regional variation.

Next to the vernacular concessions, which happily can be implemented on a temporary basis without

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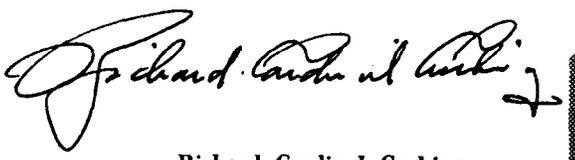

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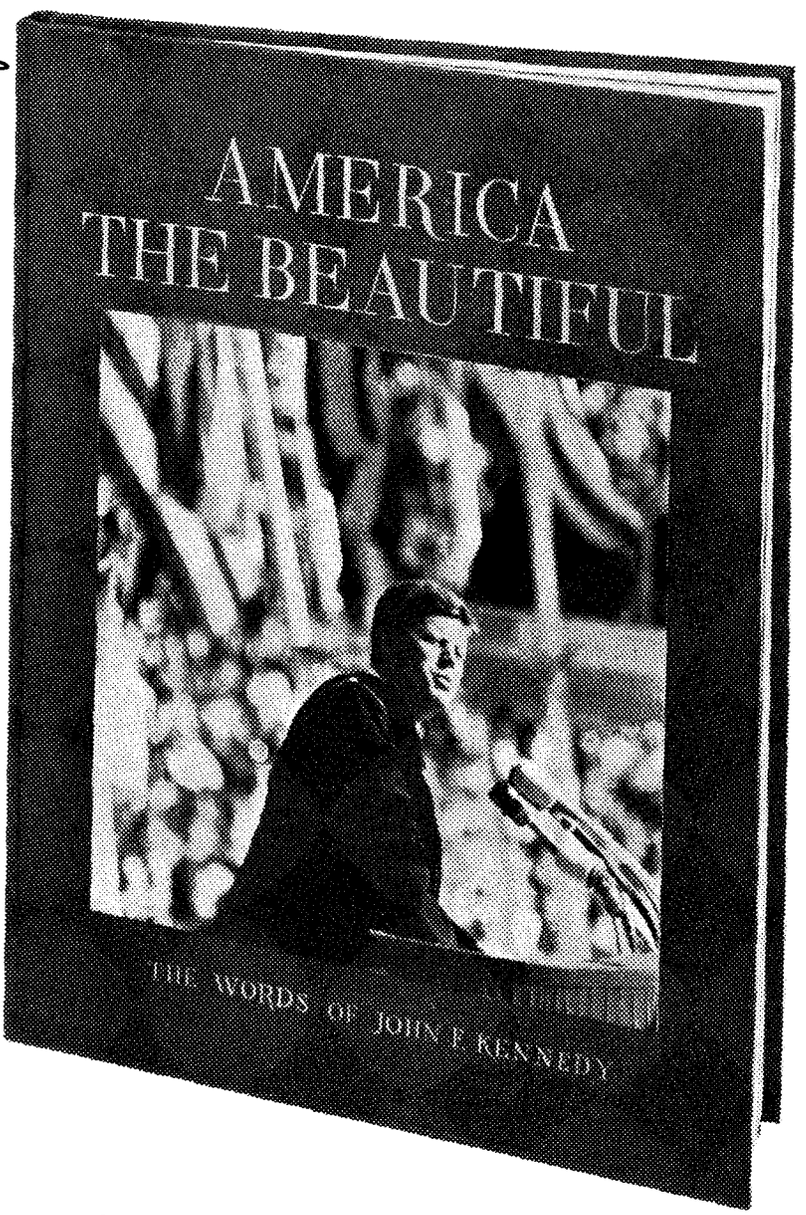

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For details on how to reserve your copies of this book, please consult page 596a.

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great delay, the most talked-about aspect of the constitution is the thoroughgoing reform decreed for all the services of public worship. The general terms of this reform, especially as regards the Mass, are already well known from such books as Nocent's *Future of the Liturgy,* Küng's *Council in Action,* and, best of all, H. A. Reinhold's *Bringing the Mass to the People.* When the bishops voted to simplify the Mass rite for popular participation and appreciation, they had before them a list of possible reforms put together by the preparatory liturgical commission; it reads like a précis of Father Reinhold's book.

At issue now is the makeup and effectiveness of the body, to be named by Pope Paul, which will revise the Roman rite in accordance with the Council's mandate. The work is to be done by experts from all over the world, as the constitution decrees. This follows the example of the truly representative preparatory commission, which drew up the schema on the liturgy; the Council's commission had only a handful of expert consultants who were not resident in Rome and not a single expert on the liturgical problems of mission lands.

If now the constitution's reforms are fully and enthusiastically implemented, the promised renewal will be striking and evident. But, whether the reforms are done well or poorly, in fact irrespective of the changes yet to be worked out in detail, neither the doctrine nor the discipline of the constitution can be honestly avoided. Perhaps there is no fresh way to make the point that the real liturgical movement is a matter of understanding and participation, of instruction and formation, indeed of faith and piety. The Council has made the point more forcefully than any pope or individual bishop, any priest or teacher; it requires a new and different education for the clergy in the liturgy and in all the sacred sciences; it lays the primary burden upon all pastors of souls to "promote the liturgical instruction of the faithful, and also their active participation in the liturgy both internally and externally . . . "

This is the true sense of the Council's first act of renewal. The people of God should be praying and singing together, not in some ideal future, but next Sunday and every Sunday. There is no "waiting period" before the Council's doctrine goes into effect. Where the work has not yet begun, the task is great but it is holy, to recover for all the people their part in Christ's own life of prayer and worship of the Father.

M. A. FITZSIMONS

The Tragedy of Trotsky

A tactician who never penetrated reality

THE LIFE of Leon Trotsky presents the conflict of an individualist temperament serving a faith in the historical inevitability of Communism. His career, as Irving Howe observes (introduction to *The Basic Writings of Trotsky,* Random House, $6.95), reveals a versatility that may rank him with Churchill and de Gaulle: revolutionary theorist, which is to say ideologist and polemicist of revolution; the Bolshevik Revolution's first commissar of foreign affairs; the moulder of the Red Army; historian of the Revolution which, he alleged, his successful rival, Stalin, betrayed; the major but passive historical role as Stalin's malevolently devious scapegoat and prototype of Big Brother's Goldstein in *Nineteen Eighty-Four;* the relentless, exiled no-sayer to the tactics of Stalin and his Comintern; the vigorous proponent of the still dimly echoing "permanent revolution;" the victim of a Stalinist assassin's ax. In spite of, and partly because of, Stalinist efforts to rewrite Trotsky's revolutionary and Bolshevik historical roles, his prominence in history is assured.

His life, then, offers to the biographer a challenging subject of major importance. With *The Prophet Outcast* (Oxford, $9.50), following *The Prophet Armed* and *The Prophet Unarmed,* Isaac Deutscher has completed a well-written, painstakingly researched, and sympathetic biographic trilogy. For these works Deutscher has had access to Trotsky's vast archives at Harvard, even to the documents and correspondence kept closed to others, at Trotsky's request, until 1980. It is a measure of Deutscher's liveliness and skill as a writer that the lengthy accounts of Communist factions throughout the world and of their ideological polemics never become unbearably tedious.

Deutscher's major problem is that *The Prophet Outcast,* dealing with the period of Trotsky's exile, 1929-

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1940, is restricted to Trotsky the writer and propagandist. Theory and practice are not separable in Bolshevik ideology. For this period, however, Trotsky could command little action or practice, and much of his writing consists of efforts to marshal forces that would not obey him. This individualist and commanding personality had known in 1905 and 1917 the exhilaration of working with the processes of history but in the thirties his dissent from Stalinist totalitarianism drove him to sustain a polemic requiring political theory instead of the ideology to which he limited himself. Here, then, is no prophetic voice and conscience in any conventional sense but the characteristically modern story of the frustration of an energetic and intelligent ideologist who finds that the 'locomotive of history' is in the wrong hands.

DEUTSCHER so sympathizes with Trotsky that the irony in this tragic story escapes him. This is not the ancient irony of freedom yielding to necessity but of necessity yielding in uncertainty to freedom. To Trotsky, who believed in the inevitability of Communism, the laws of capitalist development were clear and inexorable. For his self-fulfillment and joy the way pointed to cooperation with necessity and the seizure of favorable moments of action. Even when he worked at his desk (and Trotsky professed that writing and study afforded him special happiness), his aim was action. In 1905 he wrote against his own love of language which he used incisively and effectively: "How invincibly eloquent are facts! How utterly powerless are words!" Upon those who ignored facts, such as the forces making revolution a necessity, he called down the mockery of history. The ashcan of history was reserved for unfacts, facts becoming unfacts, and for failure, unfact's scion.

With Lenin he had successully guided the Russian Revolution. The instrument of guidance was the conspiratorial Bolshevik party which knew the laws of social development and of history. For its members there might be, and for many there was, an individual morality prizing forms of liberty, common decencies, and gallant generosity. Only too readily, however, they had undermined the individual conscience and prepared their own undoing by regarding morality as primarily a class affair to be transcended not by moral action but by cooperation with history. Trotsky was confirmed in his ideology by the Bolshevik triumph in the Russian Revolution. Even as an exile in Turkey, Norway, and Mexico, he could not escape from the ideological imprisonment of his own mind. To his violent end Trotsky uneasily but sturdily mingled professions of loyalty to the Russian workers' Revolution with protests primarily against the Stalinist betrayal of the Revolution.

In the Revolution the Bolshevik party gained control of the state. Thereafter, its very program gathered to the party enormous powers of coercion, unchecked powers, dangerous under any circumstances but forbiddingly dangerous in the hands of a party that claimed to know the laws and direction of history and, thus, had no moral sources of restraint. Upon the death of Lenin, Trotsky and Stalin struggled for control of the party and state, fighting their battle in ideological terms. Trotsky, arguing that a backward Communist Russia could not stand alone, favored a policy of permanent revolution. But, given the weakness of world revolutionary forces and Soviet problems, it is hard to see how any course other than Stalin's socialism in one country was feasible. Gradually Stalin won an ascendancy that left Trotsky unarmed and finally an exile.

In exile the unrelenting struggle against Stalin went on. Trotsky proposed alternative courses, sometimes not at all practicable. His critical comments, for example, on Communist policy in Germany before Hitler's accession to power, are sometimes sharply telling. His position had and has a special attraction for radical intellectuals who believe that a revolution must be made but that it need not be made with Stalinist harshness, bluntness, and uniformity. Trotsky's dissenting criticism, therefore, commands their applause. But Trotsky's protest is tactical, on a formidable scale, not fundamental, for he espoused the totalitarian means and ends that provide Stalin's justification. Admittedly, Trotsky's totalitarianism would have been in a different style.

BOTH TALK of necessity, not of moral or prudential choice. In Deutscher's volume and Howe's selections Trotsky stands as an impressive dissenter from the totalitarianism which he helped to create and in which he continued to believe. Deutscher sees in this a grand victory in defeat. He finds in Khrushchev's attack on Stalin as well as his reversal of some Stalinist policies a justification of Trotsky. Here, as in a number of other instances, Deutscher overstates his case, for Khrushchev sounded primarily the complaint that under Stalin party members were not safe. In 1956 and later some Communists raised the basic problem with which Deutscher and, with considerable qualifications, Howe do not concern themselves and with which Trotsky could not deal: what is to be said for a system that allows Stalin or any man so much power to misuse?

Deutscher's sympathy for Trotsky enlivens and brightens the biography and does not deter him from criticizing the outcast prophet. Trotsky's valor, his family relations and friendships, his unremitting efforts, and his labors in writing history, all are given their affectionate and admiring recognition. But Deutscher's affinity for his subject prevents the biographer from seeing Trotsky's moral malaise, a malaise that corrupts conscience and in creating totalitarianism moves on to attempt the strangulation of conscience. The malaise is the desire for a utopian renovation of man and society,

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a transformation of the world on such an order that Trotsky and the Bolsheviks, following Marx, were impelled to beguile themselves into believing it a matter of historical necessity and not of choice. An end of such a magnitude overrides all limits, reproves conscience as squeamish, and concludes by creating means that become uncontrollable masters.

With all the qualities that so strikingly reveal his versatility, notably the brilliance of his quick mind, Trotsky was the servant of action and flux. Always a tactician, he never penetrated reality very far, for the complete tactician is finally a time-server. Shortly before 1905, in a polemic with Lenin, Trotsky aptly described the dangers and threats immanent in Lenin's conception of the Bolshevik party. But this momentary perception went no further because Trotsky advanced it only as a polemical tactic.

The writings of such a man are likely to be largely of historical interest. In his introductory essay to a collection designed to present the "public writings" of Trotsky as well as to reveal the "essential rhythm of development" of his intellectual career, Irving Howe expresses an awareness of this. The editor properly calls Trotsky's *History of the Russian Revolution* "the single greatest work of historical composition in the Marxist vein." But even here there is the constriction of the self-imprisoned. Trotsky wrote of capitalist civilization and had no understanding of how much more there is to Western Civilization. Capitalism was truly a phase which has in some measure been superseded, generally not at all in conformity with Trotsky's views and expectations. Howe, for his part, presents as praise a judgment that to my mind reveals Trotsky's dilemma and limitation: "he tried, on his own terms, to be equal to his time."

The Green-Eyed to the Shallow-Footed

The pines impress: "We have been green all winter
And sentient along this landscaped plot.
You giddy, dangling willows with your splintered
Sunlight on beaded tresses that will not
Survive the warmth of May—let alone summer—
Make note of this: we stay, we are contained.

In your soft trunk the pileated drummer
Already drills for food while we, disdained,
Add age-rings to our hardwood, sink our rapture
Deeper in tap-root wisdom, bear and slip
Our cones and needles no spring breeze can capture
And waft from mulch that stars our outmost tips.

When lightning strikes we'll crash with dignity,"
The envious pines warn heedless willow trees.

ALMA ROBERTS GIORDAN

THE STAGE

Still Falling

THERE IS a temptation, in considering the events which compose and surround the inaugural rites of the Lincoln Center Repertory Company, to withdraw into the most absolute of silences. For how do you go about combatting a nightmare, and what words are to be said over a corpse that thinks itself to be, and is so widely thought to be, a vigorous living organism? Yet the sense of obligation returns: the critic, when there is no longer any possibility of being the interpreter, the decoder or the ambassador of dramatic art, has to become its policeman, or, as in extreme cases such as this, its coroner. An inquest, then, would seem to be the only ceremony we can hold, however ludicrous it might look in the light of the dancing in the streets.

Everything inadequate, pretentious and self-serving in the life of our theater, and indeed in that of our wider culture, has converged here to raise up a monument to the false and the self-deluding. A play, heralded with trumpets, which is not even the simulacrum of a drama, a troupe of professionals whose work would shame even the rawest of amateur spirits, an audience mesmerized and confirmed in its devotion to the lowest mystique of "the theater," to raw material in place of art and to personality instead of imaginative creation—such is Arthur Miller's "After the Fall" and its production by the company that was to effect the redemption of our stage.

Miller, sad emperor with new clothes, is more to be pitied than condemned, once it is understood that he is his own victim as well as that of the cult of success which flourishes so ferally in the jungles of the popular theater. He is a master *faute de mieux,* a playwright whose dramatic imagination has always operated within the most stringent limitations, a narrow realist with a hopeless aspiration to poetry, and a moralist with greatly inadequate equipment for the projection of moral complexity. Only once, in "Death of a Salesman," did his powers prove commensurate with his theme, so that he was able to compose a flawed but representative image of an aspect of our experience. One other time, in "The Crucible," his deficient language achieved a transcendence through its borrowing from history. And that is all, literally everything.

"After the Fall" is Miller's attempt to come to terms with the fact of his silence, the eight years since his dismal "A View from the Bridge" announced the terrible possibility that even within his constricted area he might no longer have anything to say. It is his "8½," his document at the crossroads; in it he wishes to fashion a new basis for the continued impulse towards art and, by extension, life, to make a fecunda-

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tion of what has become sterile. But unlike Fellini, whose film broke through his personal dilemma by the highest acts of the imagination, by making its theme into its form and its terrors into its acceptances, Miller has simply laid out the raw material and done nothing to transform or transfigure it. And what is worse, he has engaged in a process of self-justification which at any time is repellent but which becomes truly monstrous in the absence of any intelligence, craft or art, since it is precisely in those things that self-justification for a creator lies.

The play is so entirely autobiographical that one wonders why Miller did not take a deep breath and go the whole way, why he did not retain himself as a playwright instead of making himself a lawyer and keep Marilyn Monroe as an actress instead of turning her into a singer. Had he been that straightforward the work might at least have gained in the gossip-column interest which is the only sort it possesses. As it is, his life is spread before us in the manner of a confession whose thin factual disguises only irritate us because of their pretense at striking out for universal meaning. In his self-exposure, his revelations of what his childhood and family were like, of why his two marriages failed and how he came to forge the will to try a third one, and in his speculations on these revelations, his meditation on the nature of love and responsibility and maturity, Miller has succeeded in conveying no meaning whatsoever, but only an endless sophomoric revery about meaning, an internal bull-session with not even the minor drama of contradiction or opposition.

For there is almost no drama at all, no true confrontation and no movement from confrontation to understanding; there are only wind, shadows and purple smoke. The very form of the play, which Miller has described, to our unbearable embarrassment for him, as revolutionary, is exactly suited to its incorporeality and adamant refusal of dramatic life. On the edge of the bare apron stage of the Lincoln Center Company's temporary theater, with almost no props, a figure called Quentin speaks to a "Listener" theoretically seated just beyond the footlights, while the events of the play, which are described in a program note as occurring within the "mind, thought and memory" of Quentin, unfold from time to time in the areas behind him and in the interstices of his monologue.

They are not actually events but mostly unassimilated fragments of the past, and they are supposed to derive their significance and palpability from Quentin-Miller's observations about them. And this is what is so stupifying, that these observations are so unutterably pompous and flaccid, that they compose a rhetoric of such hopeless banality and adolescent mutterings, that whatever might have been palpable and actual is converted into gas. It will have to suffice here to give these illustrations, plucked from the unbroken continuity of the whole:

"Yes! To be 'good' no more! Disguised no more! Afraid no more to show what Quentin, Quentin, Quentin is!"

"That decency is murderous! Speak truth not decency—I curse the whole high administration of fake innocence! I declare it, I am not innocent! Nor good!"

"Maybe it's not enough—to know yourself. Or maybe it's too much."

It remains to say that what Miller has given us the company and its director, Elia Kazan, have made even more atrocious. Kazan has staged the piece with the utmost fake concern, the quintessence of artiness—figures whispering in the shadows, others striking tableau vivant postures, sudden disappearances, skitterings, hoop dances and symbolic gestures everywhere. And he has made Jason Robards, Jr., (there is of course the possibility that Mr. Robards, our most complete theatrical myth, was perfectly capable of discovering the thing on his own) speak his thousands of lines in an incantatory, hieratic, incredibly inflated manner which, one does not have to be told, is for the purpose of giving "dimension" and "universality" to the proceedings and rescuing the suspected banality from its naturalistic sheathing. What it does, however, is deliver it to an absurdity which is much more deadly.

There is one performance, that of Barbara Loden as Marilyn Monroe, which does possess strength and even excitement. If a good part of this comes from our preexisting feelings about Miss Monroe, it is nevertheless to Miss Loden's credit that she is able to re-elicit even these from us through her art.

"After the Fall" is sold out for its entire run; the Lincoln Center Company is preparing its next production, O'Neill's "Marco Millions," the worst play of our century by a major dramatist. Our theatrical life is a bad dream from which it is becoming more and more difficult to awake.

RICHARD GILMAN

THE SCREEN

Backward, Turn Backward

IT IS INTERESTING that the most absorbing film on our screens right now wasn't made as a film in the first place. It is "Point of Order," a 97-minute documentary which producers Emile de Antonio and Daniel Talbot culled from 188 hours of TV kinescope recordings of the Army-McCarthy hearings. These two men, and their assistants including editorial consultants David T. Bazelon and Richard Rovere, have done their job well. And a difficult job it was, not only because of the lengthy viewing time that held TV viewers spellbound during thirty-six days in the spring of 1954, but also because of the producers' efforts to be fair and

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unbiased in what they include and what they don't.

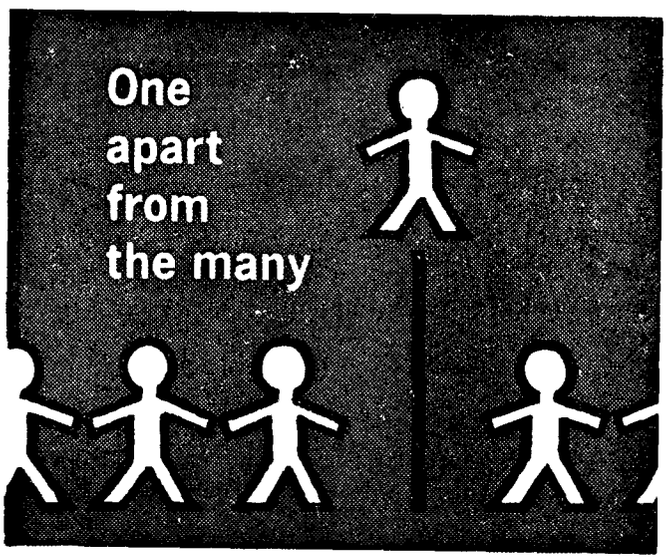
Actually, of course, no film is completely objective; and cutting is one of the most important functions to a finished work. As far as I can make out (and remember from the fascinating drama that took place in the Senate Caucus Room) "Point of Order" is as objective as a documentary like this could be. Perhaps it shows more of McCarthy than anyone else in the large cast of characters, and it shows him cooking his own goose, but the film also displays the other members of the cast and not always at their best. There were no gods in that caucus room during the hearings; and if McCarthy exposes himself as an unprincipled demagogue, there he is as he is—naked to his friends and enemies.

"Point of Order" opens with a brief introduction spoken from a blank screen on which there are no visuals. I wish the film makers had given us here an overall picture of the caucus room. I realize of course that they had only the kinescopes to work with, but it would have been helpful to have one shot of the entire room and the juxtaposition of the various characters to each other. In any case, this foreword sets the stage verbally: the Senate hearings were held because the Army charged that Senator Joseph McCarthy and two of his staff used pressure to get special favors for Private G. David Schine, and McCarthy countercharged that the Army was using Schine as a hostage to stop McCarthy's staff from investigating subversive activities in the Army. As the hearings went on and on, however, it became evident that the subject was not an army private but American democracy.

After the preliminary briefing, the film very wisely introduces the cast in still-shots with their own voices speaking from the testimony. This is essential for forgetful TV viewers of ten years ago and even more so for newcomers to the whole amazing show. We get close-ups of Senators Symington, Jackson, McClellan, Mundt, and of course the Junior Senator from Wisconsin with his chief counsel, Roy M. Cohn. And there are shots of Secretary of the Army Robert T. Stevens, as well as several generals, and many others including such legal figures as Ray Jenkins, special counsel for the subcommittee, John J. Adams, Army counselor, and Joseph Welch, the Boston lawyer who served as special counsel for the Army.

From then on the fur flies, and there is a flood of politics, opportunism, name-calling, smearing, and even occasional ribaldries and tricky evidence on both sides. But there isn't a dull moment in the whole 97 minutes. One is often shocked that this could happen here—and only ten years ago. As a drama, the film needs a hero; but maybe the hero is the democratic process which allows a man to have his say—and if he says enough he'll hang himself. At the beginning of the hearings, Senator McCarthy was a popular figure with a large following of admirers who praised, perhaps because they didn't see through, his anti-Communist stand. But during the course of the hearings, his whine, his diversionary tactics, his unsupported accusations became more and more evident. And the camera, with its frank close-ups, showed him for what he was. The whole episode, in which McCarthy attacks a young lawyer in Welch's firm for former "Communist associations," is the most revealing and dramatic in the entire movie. The camera shows McCarthy's face as he makes his frantic, hysterical accusations; it shows his counsel Roy Cohn's look of amazement and disgust as the tirade goes on; and it shows lawyer Welch's wounded sensitivity as he realizes what a dreadful thing McCarthy is doing to a young, uninvolved man. Welch's famous reply is history as he ends with: "Let us not assassinate this lad further, Senator. You've done enough. Have you no sense of decency, Sir, at long last? Have you left no sense of decency?"

If a fictional movie is ever made of this Army-McCarthy harangue, I doubt if any better casting could



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be done than was done in real life. Perhaps motives could be better exposed, but no such film could have the shocking reality of this documentary. Young people coming to the picture for the first time may need more explanation than they get here, but students should be urged to see it—with the hope that this can't happen again.

Their elders, perhaps, will see it and rember that it did happen here and recall with gratification this triumph of democracy over demagoguery.

PHILIP T. HARTUNG

CORRESPONDENCE

"Women and the Church"

Fribourg, Switzerland

TO THE EDITORS: I was ashamed when I read the excellent article by Rosemary Lauer on "Women and the Church" [Dec. 20]—ashamed that I had not written it, ashamed for all of us who should be articulate about this subject and have been silent. Granted, there are excuses for us, for we have been subtly taught that our semi-human status in the Church—always white-washed, to be sure, but semi-human all the same—arises from the nature of things. And in grade school, high school, and even in college and university we have been told that "God has revealed" that it should be this way. Now, who could argue with that? True, some of us managed to reach the point at which we understood that it is highly questionable that God has revealed any such thing. But it is difficult to shake off the inhibiting effects of myth.

Can anyone of us doubt that it is difficult, especially when divine authority has been called upon to justify ideas which are amazingly incoherent in themselves and to sanction situations which are flagrantly unjust?

But let's not make excuses. There are some of us who did break through the myth, who have thought and said many of the things that Professor Lauer has written. Why didn't we write it then? Professor Lauer has had the courage to say what cries out to be said, and she will be rewarded, with some praise, and also with uncomprehending abuse and irrelevant criticism. All the clichés and platitudes about the nature of woman (which woman?) will rise to the challenge, as they always do in such cases. And, of course, some of the scholastically "formed" will find difficulties with her treatment of St. Thomas and miss the point of the article.

It is only slightly amazing that Aristotle and St. Thomas, inhabiting their respective centuries, thought —and missed—as they did concerning women. What is truly phenomenal is that these ideas persist in the twentieth century. While St. Thomas taught that there is no greater or lesser degree in possession of an essence, there actually are "Thomist" professors teaching now that there is a difference arising from sex in the essence itself and that consequently men and women have "analogous rights." "Analogous equality"—isn't this truly ingenious? But perhaps such subtleties are beyond the grasp of the "female mind." A ludicrously large number of times I have met Catholic college women, from schools in various parts of the country, who have described the opening day of a philosophy course, when the priest professor announced: "Women will never understand philosophy," or, "Women will never be logicians," and then illogically proceeded to "teach" his course.

What is most astonishing of all about Professor Lauer's article is not even the facts that it relates, but the fact that—in view of the facts—this article is so unique. There should be a barrage of such essays, and of scholarly books which treat the history of the problem.

This much I know: the beginnings of these articles and these books (how badly we need these books, especially!) are already in the minds and on the lips of many of us. And—this is both a prophecy and a promise —they will come.

MARY DALY

An outstanding collection of inspirational quotes . . .

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Notre Dame, Ind.

TO THE EDITORS: Although St. Thomas has not gone down as a pioneer in women's rights, he is not the wild and wooly thinker Miss Lauer pictures him to be. On the next page after his use of the Aristotelian biological explanation of woman's origin, he asks why it was fitting for Scripture to describe her as being made from the rib of man: "First, to signify the social union of man and woman, for the woman should neither use authority over man, and so she was not made from his head; nor was it right for her to be subject to man's contempt as his slave, and so she was not made from his feet. Secondly, for the sacramental signification; for from the side of Christ sleeping on the cross the sacraments flowed—namely blood and water—on which the Church was established."

The authentic Thomist tradition builds on these words, not those others, and out of it has come a genuinely compassionate regard for women seen, for example, in the writings of Blessed Henry Suso, or Blessed Raymond of Capua who was the confessor of that fireball of the 14th century, Catherine of Siena, or in our day, of Gerald Vann.

I think that this tradition does jar with Miss Lauer's conception of women. She is not always clear but it seems to me she is saying that women are the same as men except in the very insignificant matter of sex. The Thomist tradition would say that the difference is much deeper than that; and it would strive to make the world safe for diversity. *(Rev.)* THOMAS R. HEATH, O.P.

Boston, Mass.

TO THE EDITORS: Let us all agree with Professor Lauer that women are by nature as fully human as men and of equal natural dignity, endowment and destiny. Indeed, no one has affirmed this more consistently or more eloquently than the Popes of this generation.

One questions, then, the laborious citation of extravagant quotations, which somehow build a presumption that the Church and official Catholic doctrine, in history and in the lingering present, impugn either the humanity or the dignity of women. Professor Lauer's caustic excursion into the field of homosexuality seems an absurd digression and angry pursuit of a straw man.

What disturbs this reader more, however, is the apparent disregard of the God-created differences by which men and women are not identical but complementary. There seems to be a passion for identity to the masculine that gives small respect to those precious abilities, with which women have enriched and, please God, will enrich human life.

(Rev.) PAUL J. MURPHY, S.J.

St. Paul, Minn.

TO THE EDITORS: Rosemary Lauer's article seems to me particularly pertinent at this time.

One of the most serious consequences of a philosophy or theology that holds that women are not equal to men is that it has led to a belief that women do not share the same responsibility to society as men do.

Right now we need countless doctors, nurses, teachers, social workers, etc. At the same time, however, we discourage girls from entering these professions through our emphasis on their primary purpose in life—marriage. We might want girls to go on to college, but our reasons for doing this are either to prepare them as wives and mothers or to insure that they will have a position to fall back on in case of a family tragedy. We rarely encourage them to develop themselves to their utmost capacity because they have a responsibility to contribute in a worthwhile way to society, and not only through their own homes.

Our women college graduates are tragic examples of what society loses under this system. For the first years of marriage, women find little time to work outside of the home. But after these years, and if these years have been spent as responsibly as possible, there are many things that she can do to fill in the gaps in our society if our organizations will learn to take advantage of this labor reservoir.

For example, there are Catholic schools today in which seventy children are being mustered into classrooms built for forty. There are Catholic children who do not have the benefit of speech therapists, physical therapists, nurses, psychologists, social workers, teachers when qualified women live perhaps within the parish limits. But how many priests are willing or feel in conscience able to ask these women to share the responsibility for the success of the Catholic school system?

The consequences of the doctrine of woman's inequality are not felt in the Catholic world alone. If we are going to wage war against poverty, illiteracy and disease, then we are going to have to make woman see her role in this fight.

To stress the responsibility of women is to stress their equality. They share in this civilization, in its success and in its failure. If they do not feel this responsibility, I cannot help but believe it is because women have never been taught that their contribution is only limited by individual talent and not by accidental physical attributes.

Those who perpetuate this doctrine of inequality should give it serious reconsideration. The consequences of it are so grave that those who dismiss the question lightly cannot help but answer for it not only to future generations but to the Bar of Justice itself.

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Hugo Rahner's Pursuit of Christian Archetypes

Greek Myths and Christian Mystery. By Hugo Rahner, S.J. Harper & Row. $10.

by Arthur A. Cohen

IT SHOULD not be strange that a Jewish humanist regard with admiration Hugo Rahner's gracious, profound evocation of the embrace of Christian mystery and Greek myth. It should not be strange, but undoubtedly it will be, for I am not only non-Christian, but perforce must be in the good sense which Jean Daniélou has defined in his essay, *Origines de l'Anti-Sémitisme,* anti-Christian.

In undertaking, however, to review *Greek Myths and Christian Mystery,* I put greater emphasis upon my sharing a humanism with Father Rahner than upon my disinclination towards his theology. Such a posture, it seems to me, is most relevant at the present juncture of Western civilization—that diverse men embrace the last luxury of their common patrimony and by discerning the forms of that patrimony come to appraise more subtly and with more elevated and unsentimental love the mysteries about which they divide.

I confess then to delight and wonder, and only later will I own up to my Jewish malaise. Father Rahner's study is founded upon a selective illustration of the Christian mystery as therapy for the Greek mythological imagination. It is his conviction, admirably and elaborately documented from classical and medieval literatures, that the Christian event —shattering and absolute as it was regarded—represents, in its elaboration and unfolding, no simple parallelism to the experience of Greek myth and religion, nor even, as antipathetic students of Christianity have argued, a genetic dependence of Christian mystery upon the substratum of Hellenic experience. It was rather a new beginning for God in human affairs.

Granting such a theological point of departure, Father Rahner's concern is to demonstrate the manner in which the Greek experience of the potency and vitalities of natural life —water, sun, moon, herbal existence —are raised up and transformed by the mystic kiss of Christ. He is less interested, nor need he be, in the apologetic function which obligates such transformation, although he is abundantly aware of the role which Origin, Gregory Nazianzen, Tertullian, Ambrose, Augustine, among many others, made of their rooting in the Hellenic past to bring up out of their experience those primordial archetypes to which the Christ and His Church are both antiphons and rejuvenations.

The Fathers of the Church were men of culture, but theirs was antique culture, or as Mircea Eliade (giving the term a richness and sophistication it does not often enjoy) elaborates, theirs was "primitive" culture. The primitivity did not consist in their disinclination from complexty or intellectual subtlety, from any naïveté or innocence (or rather not from the naïveté or innocence which moderns are persuaded to scorn). Their primitivity was rather to be fixed upon their "terror of history"—their consistent mythologizing of the historical; their disinterest in the novel, the situational, the problematic, the ambiguous.

These latter characteristics—qualities which the historical sense has come only recently to acquire—are appropriate to a civilization perhaps so civilized as to be in decline, so emptied and drained of enduring significances and centers of meaning as to invest every moment with urgency, rather than—as would have been the way of Plotinus, Philo, Augustine, the mystics of the *Sefirot,* the Mahayana Buddha or Hui-Heng —to have regarded them as the crystallization and envelope of eternity. The antique mind (primitive and magnificent it surely was!) could not regard historicity as significant except to the extent that the historical event was identified by an eternal model, an unearthly drama, a mythical archetype to which the real event was but a signal, paradigm, cipher, or passport.

The Christian mystery proposed to the world of the Greek myth a revolutionary proposition. What occurs within nature is not an image or representation or allusion to a mythical world of gods and heroes, but the scene on which God has indeed been actualized, lived, died, and resurrected. The enactment of the archetype, its historical concreteness and immediacy, bathed the myth in the cold waters of realism. Christian realism encountering myth could only be regarded as mystery.

It is of course the case that Catholic theology is still impeded by its inability to deal with the fact that for the witnesses of the resurrection, what occurred was not only in the event and the beholding a *mystery* (for the mystery was on God's side, not on man's), but a *reality* (a beholding of the eye to which the eye might testify). Catholic scholars move too precipitously to speak of mystery (being perhaps more indebted than they ought to be to the presence of Greece in order that they be rescued from the uncompromising and harsh realism of Hebrew Scriptural models) when they should speak first of what the reality has been and remains. The mystery presupposes real events, but real events between the above and the below, taking place in the limbo of divine inexactitude in which everything slides into the *mysterium.*

What is important in the work of Father Rahner (and in the work of Van der Leeuw and Eliade) is the issuance of a call to us to remember and recollect what it is our modernity has obliged us to put aside; what recalls we have repressed; what memories we have discharged; what humanities and civilities we have suppressed on our way to radical autonomy. It is in this latter way that I cannot but regard the significance of Father Rahner's work with extreme pessimism.

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When he writes "we have become Barbarians and wish once again to be Hellenes," to recover the integrity of the *homo humanus*, cannot Christians but weep, or can Christians remember enough of their ancient models even to weep? Are they not in the predicament of which Eliade speaks so movingly in *The Sacred and the Profane* when, in describing the Christian situation in the modern world, he observes "The cosmic liturgy, the mystery of nature's participation in the Christological drama, have become inaccessible to Christians living in a modern city. Their religious experience is no longer open to the cosmos."

Eliade continues by making the same point which Father Rahner makes: the radical individualization of the experience of salvation renders the twin sources of religious vitality dry and sluggish; the powers of nature preserved in the luminous and conserving imagination of man and the revelations of God retained in Scripture and transmitted in the Church are abundant, but no longer flow.

Why do I speak with such persuasion of the mysteries of the Church? Why, indeed, if not for the fact that mine is the same condition as hers. Why, indeed, were I not as radically autonomous, as sundered, as parched and dried as are those Christians who cannot remember and luxuriate in the treasures of *helios* and *selene*, the willow branch, mandragora, moly, the prisoner of the mast and those myriad allusions which sink the Christian into the archaic past of his ransomed paganism. For what can I not remember? Where am I now before the simple pilgrimage of Abraham from Ur to Palestine or before the gesture of Abraham's knife over the prostrate Isaac, or before Moses' wondrous rod, or those endless allusions before which my ancient teachers trembled? They knew before Jesus of Nazareth with what archetypes they dealt and whose presence and dominion they bespoke. What are these archetypes—they are remembrances of Him who Spoke and the World was Created; they are traces in the sands of our endless, unconscious, and undifferentiated memories.

Greek Myths and Christian Mystery is an extraordinary and moving pursuit of Christian archetypes. It is more than that: it is a Christian recalling Christians to all that they have, to the belief that if the Christian has not a serene humanism through Christ, he has nothing. I subscribe to such an affirmation. It is right for Christians; that I descend into the Hebrew Bible and proceed from there through the caverns of my rabbinic literature, through my apologists, philosophers, poets, and mystics; that I am destined to oppose others for His sake does not divide us.

On the contrary, it insists that my eyes cannot be unbound until He unbinds them—only He.

The Value of Imaginative Reality

The Bluebottle. By Valeriy Tarsis. Alfred A. Knopf. $4.50.
The Elephant. By Slawomir Mrozek. Grove Press. $3.95.

by Anita Feldman

IN THE TITLE story of Slawomir Mrozek's book the officials of a provincial zoo, having at last been allotted an elephant, suggest in a fit of zeal that an inflated rubber animal will do just as well. Installed in the zoo with signs explaining that it is exceptionally sluggish, the rubber elephant flies away with the first strong wind. An increase in juvenile delinquency follows, brought on by the children's loss of faith in the existence of elephants. This story exploits the confusion between the illustrative and the actual which deadens so much "official" thought and art—what Mrozek's and Tarsis' very dissimilar works share is an awareness of the existence and value of imaginative reality, in the face of that confusion.

Otherwise, there is more to contrast than to compare in these books, as there is in the lives, reputations and fate of their authors. *The Elephant* is a collection of some forty-two short satirical fantasies by a young Polish writer-caricaturist much published and translated outside of Poland. *The Bluebottle* consists of two novellas by a Soviet literary figure whose reputation in Russia apparently rests on his academic work in Western literature, rather than the novels, short stories and poems he has been writing "in secret" for over twenty years. Tarsis was declared legally insane and confined to a mental institution in 1962, shortly after *The Bluebottle's* publication for the first time in England. *The Elephant* received the Polish State Cultural Review literary prize for 1957, the year of its publication.

The difference in treatment accorded these writers may be a matter of geography, recalling the comment of Brecht's Galileo, "Unhappy is the land that needs heroes."

If it is a matter of content, Jasper's comment on Galileo is more appropriate—"It would be unfitting to die for a truth that is susceptible to proof." For Mrozek's satire is directed at a kind of unreality, rather than specific persons or social ills. The reality against which his vision is outlined is universal and easily verified.

Tarsis' work, on the other hand, is an attempt to rescue a human truth he sees as endangered or disappearing in his world. The narrator of "The Bluebottle" says of his hero, "all the old rubbish, which he had once dreamed of destroying, had now reappeared and was extraordinarily alive, while the good things of the past had disappeared like smoke. Life itself seemed unreal. . . . What his colleagues wrote was obviously untrue, and it seemed unlikely that they could believe what they wrote"

His hero decides to write his confessions, believing himself to be near death. As in the other novella in this volume, titled "The Red and Black", much of the writing is presented as the fictional hero's diary. It is a diary in which he creates himself, and it ends "The soul is not an office, but it has been closed down as redundant, and all the members of the staff, including me, have been dismissed." "I hope that 'The Bluebottle' will teach you how to live."

The central character of "The

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Bluebottle" is a philosopher, that of "The Red and Black" is a professor of French literature. Both men are intimately involved with language, and both have experienced a split in their view of reality, an awareness of nothingness which comes to the philosopher when he kills a fly, to the professor through a sense of the duality of experience, focused in an intensely romantic, intensely personal preoccupation with love and death. Although the work of the fictional philosopher and the fictional author are presented posthumously, their deaths and immortality are meaningful. (The professor-author turns out to be a literary genius and has a monument erected to him.) "The Bluebottle" evokes Socrates, and "The Red and Black" a number of literary figures—Keats, Shelley, even Hamlet.

Tarsis' message is very direct, sometimes too direct. The diary format permits a certain discursiveness which comes out when the professor is too conscious of himself as Socratic gadfly, and, as he himself says, "I strike false notes." Some of his attempts at satirical characterization turn into caricature. His hero, in "The Bluebottle," speaks of "radical reforms" which turn out to be the negative measures of eliminating censorship and getting rid of bureaucrats. But more positively his appeal is for a reform of language (he speaks of the logorrhea characteristic of modern life) a return to emotion, a renewal of the capacity to deal with experience through language. Not to lie—and to live—the simplicity of passion and the complexity of truth—these are his constant preoccupations.

While Tarsis is lyrical, literary and allusive in approach—(among his allusions is a passing reference to *The Elephant*) Mrozek is journalistic, intellectual and ironic, and where caricature occurs in Mrozek's sketches it is intentional. He has been compared to Kafka, but, although his anecdotes are eminently quotable and invite reading aloud, they do not live in the imagination. The images of his world, for the most part, exist only to provide the background for an insight which is immediately accessible to the intellect, like Charles

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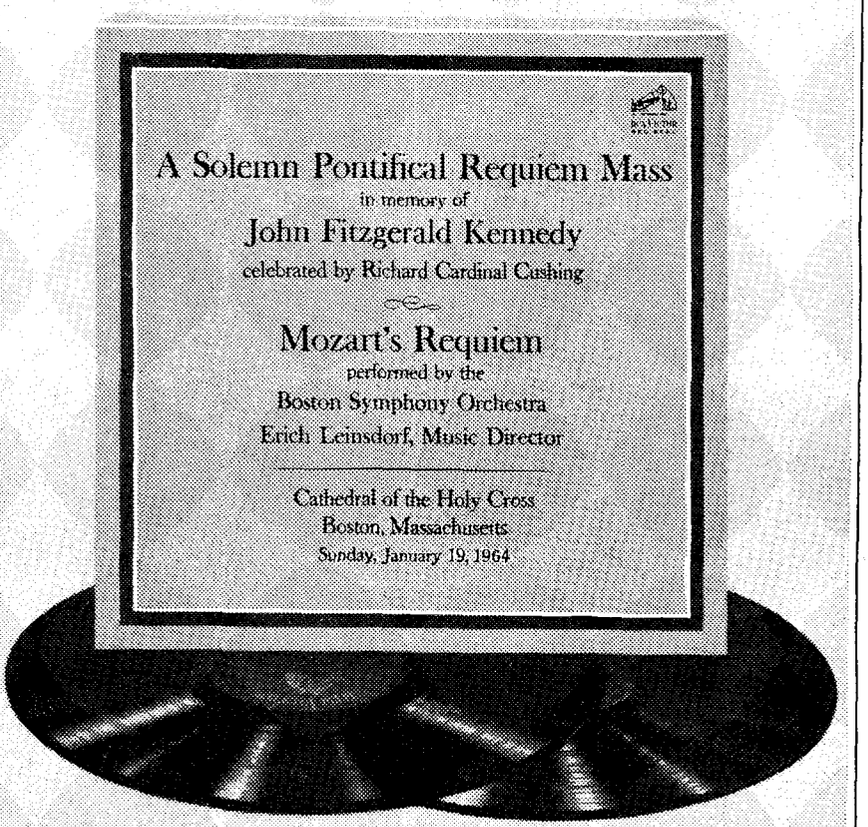

On January 19, the Memorial Mass and a performance of Mozart's Requiem was telecast by NBC-TV and also recorded by RCA Victor. The two L.P. album contains the booklet presented to guests attending the Memorial Mass. In tribute to the memory of John Fitzgerald Kennedy, the performing artists in this recording have contributed their services, and RCA Victor will also contribute its normal proceeds to the John F. Kennedy Memorial Library Fund in Boston.

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Addams' drawings. Or, like the drawings of Steinberg, they explore an idea in concrete terms, and, as in Steinberg's world, there is often the sense of wrestling with an arbitrary principle of order. There is no attempt to make sense of this arbitrary principle; it is simply given.

The people in Mrozek's sketches almost never attempt to fit their world into some reasonable or logical or even imaginative order. They are not quite at home in their world, but simply attempt to go about their lives with the least possible interference from it, to produce the right results by imitating the words and actions expected of them. Here there is a connection between Tarsis and Mrozek, for Tarsis at one point in "The Red and Black" calls mimicry the most highly developed art of his time. Mankind has become so experienced in it that there must surely by now exist invisible training colleges that specialize in self-adaptation."

The unreality which is Mrozek's real target is the same as that which Tarsis attempts to fight—a lack of connection between words and the things or actions to which they refer. Mrozek's predilection for parody, for wit and irony are perhaps better adapted to dealing with this world than Tarsis' passion.

In "The Chronicle of a Besieged City," the fact of the siege must be taken completely on faith, there being no evidence at all of the enemy. The narrator makes some attempt to understand what is happening. Told by his landlady that "the police had confiscated all the pictures of bearded men in photographer's windows. She could not explain why . . . I could not get the puzzling news . . . out of my mind . . . I put on a false beard and went out. Two field policemen stopped me at the very first street corner. They took me to a photographer and took a picture of me, developed it and instantly confiscated it . . . That night it was difficult to sleep because an armored car was patrolling on our roof and checking the documents of the cats which always prowl there. I was told that only one cat had his papers on him, but he too was arrested. After all, an ordinary cat carrying authentic personal documents is enough to arouse justified suspicion."

The only personage of Mrozek's book is the narrator of this story, who at one point says of himself "I have always admired . . . everything that is great and beautiful because it owes its existence to a reflex of nature. That is why I enjoy living, when it is possible." He is also the only one who does not survive. Taking a walk outside the city, he is shot—(there is still no sign of the enemy) by an old man with eye trouble and a rifle who has appeared in search of the enemy all through the story. It, and the book, ends, "Lying on the grass, I felt in my heart a pain, a blunt, dull, stupid pain."

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Sorokin: the Lone Wolf's Stubbornness

A Long Journey, the autobiography of Pitirim A. Sorokin. College and University Press. $5.
Pitirim A. Sorokin in Review. Edited by Philip J. Allen. Duke University Press. $10.

by John P. Sisk

SCHOLARS do not usually write autobiographies, having neither the time nor the opportunity to acquire the kind of personal story others want to read. In fact, if a scholar has too much story we tend to suspect his scholarship. Generally the best he can hope for as an individual is that he will be remembered for his eccentricities, as we remember Kittredge for his flamboyant classroom tantrums or Veblen for his practice of washing his dishes with a garden hose.

Sociologist Pitirim A. Sorokin, who resembles Kittredge in his septuagenarian energy and Veblen in his non-conformity, is an exception. Time and place combined to give him a story, and as a result the first two thirds of *A Long Journey* is an absorbing autobiography. It begins with a poetic evocation of Sorokin's earliest memories: his mother's funeral and his childhood as the son of an itinerant craftsman among the Komi people in northern Russia. After his father has become an alcoholic the boy strikes out on his own, practicing the family craft. He interrupts his nomadic life to get an elementary education, loses his simple childhood faith, becomes a wandering "missionary" of revolution and is twice imprisoned by the Czarist government.

In 1907 he arrives in St. Petersburg, a young man from the provinces "in a Russian shirt, with a small bundle in his hand." Here he attends

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night school and later the Psycho-Neurological Institute, tutors, writes for periodicals, keeps a wary eye on the police as he continues his subversive activities, is jailed again, completes his master's studies in half the normal time, then is caught up in the Revolution.

As a prominent ideologist of the Social-Revolutionary Party (and ultimately Kerensky's secretary), he takes an active part in the Provisional Government's efforts to organize the confusion of those chaotic days. After the Bolsheviks take over the Revolution and institute their Reign of Terror he is twice more imprisoned and then driven into hiding. Finally he turns himself in, is imprisoned again and sentenced to death but is released by Lenin's order when friends intervene.

To relate this episode of his life Sorokin wisely falls back on sections of his earlier *Leaves from a Russian Diary*. Thus we experience the turbulent action as intimately and intensely as we once experienced the early Koestler novels. Only when the hero is momentarily safe again and the reader is able to draw away from the action does he realize that he has vicariously experienced one of the most momentous events in modern history.

The rest is aftermath—the deportation in 1922, the brief sojourn in Prague, the emigration to America, the years at the University of Minnesota and Harvard. These are the years of the development of his two-culture-bridging integral philosophy, the years of Sorokin the scholar going from success to success and winning international acclaim. A strong-minded, outspoken man who knows his own worth and has a "lone wolf's stubbornness," he generates more than one man's share of opposition, but it is the sort that makes the plot of another kind of book. The real story of the post-Revolution Sorokin is not here but in the great *Social and Cultural Dynamics* and in the scores of books and articles he has produced since arriving in this country forty years ago.

Fortunately it is now possible to get the essentials of this story in a single volume, *Pitirim A. Sorokin in Review*, the first of a projected series in which important social scientists will be assessed by their peers. An opening "sociological autobiography" is followed by fifteen essays in which prominent American, European and South American scholars evaluate Sorokin's work in the light of their own disciplines. In the third section Sorokin replies to his critics, so that we have something like a public defense of a dissertation—an event that Sorokin in his autobiography remembers as "one of the most exciting spectacles I have ever witnessed." The result is a distinguished and handsome book and Professor Philip J. Allen who conceived the plan deserves great credit.

The quality of the writing is generally high. Some of the essays are written by and for specialists, but most of them can be read with profit by the intelligent amateur in the social sciences. Especially useful to this kind of reader are Joseph B. Ford on Sorokin's integral philosophy, Daniel R. Mace on Sorokin's theories of sex and society, Alexandre Vexliard on his comparison of Russia and the United States, Arnold Toynbee on his philosophy of history (raising objections against the *Cultural Dynamics* with, as Sorokin acknowledges, "utmost elegance of thought and style"), and F. R. Cowell on his reception in England (of particular interest to those who have read Ved Mehta's recent *Fly and the Flybottle.*)

But it is ultimately Sorokin's book, and its value stems from the fact that Sorokin has always, as Toynbee puts it, seized the initiative from his specialist pursuers, who then "come pounding after him into fields they would perhaps never have trodden except in pursuit of a heretic." The vigor, zest and range of this heretic's mind as in the final long section it engages its opposition is for the reader an intellectually exhilarating experience.

At seventy-four Sorokin still climbs tall trees, still digs in his garden, still carries on the somewhat diminished activities of his Research Center in Creative Altruism. He is as intransigent as ever about Freud, jazz, positivism and personality testing and as inclined as ever to let the sensate confused world know at what peril it continues to ignore his predictions

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and advice. He claims to have been a chronic loafer all his life, and likes to say when asked about his activities that "the wasting of good paper goes on as usual." Let us hope he will have time to waste a good deal more of it. His specialist pursuers need the exercise.

Are We Moving Out of History?

The Rise of the West. By William H. McNeil. University of Chicago Press. $12.50.

by C. J. Fox

"THE enormously increased velocity of the time machine confounds the historian. His thinking is geared to time tables which contemporary techniques have made suddenly obsolete. . . . The campaigns of Hannibal and Caesar and our desert campaign of 1942-43 will seem laughably feeble, ant-like exploits scarcely worth recording. In a sense, we are moving out of history'."

Dr. McNeil has achieved this new time perspective urged upon historians by Wyndham Lewis in 1948. His book ranges from man's beginnings to our own age, a sweep undiminished in its dramatic effect by the fact that the work is analytical history rather than narrative.

Dr. McNeil, chairman of the history department at the University of Chicago, has taken as a major theme the long process of "cultural interchange" responsible for the development of world civilization. "The history of civilization," he writes, "is a history of the expansion of particularly attractive cultural and social patterns through conversion of barbarians to modes of life they found superior to their own."

He begins with the breakthrough to a "civilized" way of life in Mesopotamia after 4000 B.C. and the subsequent influence of Mesopotamian modes on peoples in Egypt, the Indus Valley and elsewhere. Basic to the achievements of the Sumerians, writes Dr. McNeil, was their development of agricultural techniques that enabled them to produce a grain surplus "sufficient to support a managerial class." And it is this "social differentiation which lies at the basis of all civilization," he says —the sensibilities of egalitarians notwithstanding.

Prior to 500 B.C., the Middle East was the focal point of world culture. Meantime, partly under Middle Eastern influence, new civilizations were taking shape in India, Greece and China. By 500 B.C., the professor contends, "the debris of older cultures (in the Middle East) had leveled out into the somewhat tired cosmopolitanism of the Persian empire." Thereafter, and until 1500 A.D., a balance was struck and sustained among the "four major civilizations of Eurasia"—the Middle Eastern, the Roman-Hellenic, the northern Indian and the Chinese.

By the late second century, trade routes linked the four great cultures and made of them a kind of unity—a "Eurasian ecumene," to use the author's resounding phrase. This permitted cultural borrowings "limited to those items which the recipients found desirable." It is with the "ecumene" constantly in mind that Dr. McNeil examines the growth of each culture during these centuries and the development of still other centers of organized human life on their frontiers.

Only just before 1500 does what the author calls "the European Far West" enter the company of cultures as a significant force. After that date, the Far West develops to the point where it can upset the old Eurasian balance and achieve world supremacy. The rise of a new ecumene, dominated by the Far West, constitutes for Dr. McNeil the third and final stage of history up to our own time.

Why, one wonders, was this book called "The Rise of the West"? That subject is not specifically dealt with until the work's final section and it cannot be said (and this is to Professor McNeil's credit) that the accounts of earlier cultures are written with the rise of the West in view.

Often Professor McNeil resorts to the "challenge and response" formula of Arnold Toynbee to explain the enduring quality of such accomplish-

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ments as the Jewish religion. In his analysis of art and philosophy, the author's bent is a socio-political one. Thus, Plato is held to have resorted to intellectual speculation and synthesis for lack of an opportunity to indulge in active politics. And Plato's disciples, we are told, turned to him because of their loss, as landowners, of "their traditional role as polis leaders."

The same kind of analysis is applied to the style of Greek sculpture. In all of this, too little allowance is made for the extra-social dimensions of the individual artist or thinker. It may be that Professor McNeil shares a common academic failing—the application at all costs of some wooden socio-political concept to bring the more exotic of human phenomena into line with the university man's view of the world as a place of pedestrian orderliness.

The author's assumption of the current predominance of Western values throughout the globe is questionable. Perhaps his viewpoint in this respect results from a certain aversion for any culture that does not ring with a raucous materialistic dynamism. Hence his tendency to underestimate the significance today of older, non-Western ways of life. Hence, too, the vague smugness of tone with which he describes the "prevailingly passive, indrawn attitude" of post-Gupta India. This attitude, he writes, is "similar to that characteristic of primitive peoples everywhere when suddenly thrust into . . . civilized society."

But such lapses into Social Darwinian sermonizing are rare in this superb book, so full of nimble familiarity with such raw materials of historical change as the ship's rudder and the heavily armored horse. And Dr. McNeil's plantiful and voluminous footnotes would themselves make the book worth buying.

REVIEWERS

Arthur A. Cohen is author of the recently published *The Natural and the Supernatural Jew* (Pantheon).

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LEADING CONTENDERS

National Book Awards

The judges for the 1964 National Book Awards are reading widely to find the books that they will choose in March as the most distinguished books by American authors published in the United States during 1963. Some of the books they find most outstanding are listed below:

POETRY

At the End of the Open Road LOUIS SIMPSON Wesleyan
Collected and New Poems: 1924-1963 MARK VAN DOREN Hill and Wang
Moving Target W. S. MERWIN Atheneum
Selected Poems JOHN CROWE RANSOM Knopf
To Mix With Time MAY SWENSON Scribners
Judges: Jean Garrigue, Anthony Hecht, John Hall Wheelock

FICTION

The Centaur JOHN UPDIKE Knopf
The Group MARY McCARTHY Harcourt, Brace and World
Idiots First BERNARD MALAMUD Farrar, Straus
V THOMAS PYNCHON Lippincott
The Will HARVEY SWADOS World
Judges: John Cheever, Robie Macauley, Philip Rahv

OTHER

Anti-Intellectualism in American Life RICHARD HOFSTADTER Knopf
Apolinaire: Poet Among the Painters FRANCIS STEEGMULLER Farrar, Straus
Beyond the Melting Pot NATHAN GLAZER *and* DANIEL P. MOYNIHAN Harvard
Change, Hope and the Bomb DAVID E. LILIENTHAL Princeton
The Civil War SHELBY FOOTE Random
The Fabulous Life of Diego Rivera BERTRAM D. WOLFE Stein and Day
The Fire Next Time JAMES BALDWIN Dial
The First New Nation SEYMOUR M. LIPSET Basic Books
John Keats: The Making of a Poet AILEEN WARD Viking
John Keats WALTER JACKSON BATE Harvard
The Last Horizon R. F. DASMANN Macmillan
Man-Made America: Chaos or Control? CHRISTOPHER TUNNARD and BORIS PUSHKAREV Yale
The Quiet Crisis STUART UDALL Holt, Rinehart and Winston
The South and the Southerner RALPH McGILL Atlantic Monthly Press
Success Story: The Life and Times of S. S. McClure PETER LYONS Scribners
Wasp Farm HOWARD ENSIGN EVANS Doubleday
Judges: *Arts and Letters*—Charles Rolo, John K. Sherman, Wylie Sypher
Science, Philosophy and Religion—Houston Peterson, Paul B. Sears, George Shuster
History and Biography—Benjamin DeMott, James Thomas Flexner, C. Vann Woodward.

The National Book Awards are administered by the National Book Committee, a non-profit educational association. The awards consist of $1000 prizes donated by the American Book Publishers Council, the American Booksellers Association, and the Book Manufacturers Institute.

Watch for announcement of the winners—Tuesday, March 10

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A Timely Magazine

The express aim of The Commonweal is to provide its readers with relevant and thoughtful editorials, articles, columns and reviews probing the burning issues of our time. As a journal of opinion edited by Catholic laymen, The Commonweal plays an important role in American publishing—presenting, with striking frequency, viewpoints and articles which many find unique and significant.

It is relevant to cite here the prominent role which The Commonweal has played in the discussion of the complex issue of federal aid to education. Likewise, during the preliminaries for the Vatican Council, it was highly fitting that this journal should publish a searching series of articles on the role of the layman in the Church. These matters are squarely in the province of The Commonweal's long tradition—a tradition dating back four decades.

Naturally, The Commonweal expresses a point of view. In the eyes of many, The Commonweal is known as a "liberal" magazine. In the sense in which this word is loosely used in American social and political life, it is perhaps accurate enough. Yet The Commonweal conceives of its role not as serving as an organ for a partisan point of view but, instead, that of confronting the complexities and challenges of the modern world.

The Church, Catholics have always held, is a contemporary Church with old and solid roots. Like *Pacem in Terris*, The Commonweal is concerned with the world in which we now live—with its social injustices, its threat of nuclear annihilation, its underdeveloped countries, its technical mastery and human insensitivity—but also with the heritage of Christian humanism and the sacredness of man which have come down to us through the ages.

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